

1416c3

SOME
MEMORIALS
OF THE
LIFE
AND
Penitent DEATH

OF
Dr. JOHN ATHERTON,
Bishop of *Waterford* in IRELAND;
Who was Executed at *Dublin*, Dec. 5. 1640.
WITH
The SERMON Preach'd at his Funeral,
By NICHOLAS BARNARD, D.D.

The Whole written at the Command of Abp. *Usher*.

To which is Added,
An Account of the most Amazing *Apparition* ever
heard of, foretelling the Bishop's untimely End;
proved by Unquestionable Authorities. Also a
True Copy of his Last SPEECH at the Place of
Execution.

*Quis in seculo peccavit enormius Paulo? Quis in religione
gravius Petro? Illi tamen per penitentiam assequeuti sunt
non solum Ministerium, sed Magisterium sanctitatis. No-
lite ergo ante tempus judicare, quia fortasse quos vos
laudatis, Deus reprehendit, & quos vos reprehenditis, ille
laudabit, Primi novissimi, & novissimi Primi.*

Petr. Chrysolog.

LONDON, Printed for E. Curll, at the Dial and Bible
against St. Dunstan's Church in Fleet-street. Price 1 s.

W. Musgrave.



Mr. * WOOD's Account of Bishop
ATHERTON.

JOHAN ATHERTON, Son of JOHN ATHERTON, who became Rector of Bawdripp in Somersetshire in 1584. was born in that County (at Bawdripp as it seems) and at 16 Tears of Age, 1614. became either a Batler or Commoner of Gloucester-Hall, where continuing till after he had taken one Degree in Arts, was transplanted to Lincoln College, took the Degree of Master as a Member of it, and Holy Orders, and soon after was made Rector of Huish Comflower in his own Country. At length being made known to THOMAS Earl of Strafford, Lord Lieutenant of Ireland, for his great Sufficiencies in the Canon Law, and Ecclesiastical Affairs, was by him made Prebendary of Christ-Church in Dublin, and afterwards Bishop of Waterford and Lismore, in the Year 1636. (He being then Doctor of Divinity) in which Office he behaved himself for some time with great

* See Athen. Oxon. Vol. 1. pag. 632.

Account of Bishop ATHERTON.

Prudence, tho forward enough, if not too much, against the Roman Catholicks in that Country. At length being charged with a Crime, not now to be named, was seized on and imprisoned: And being found guilty of it, was first degraded, and afterwards suffered Death by Hanging at Dublin (being the first of his Function that suffered that kind of Death, as he said it openly to the People at the Gallows) on the fifth Day of December, in 1640. Afterwards his Body was buried, according to his Desire, in the remotest or obscurest Part of the Yard (where Rubbish used to be laid) belonging to St. John's Church in Dublin. NICH. BERNARD, D.D. some time Chaplain to the Learned and Religious Dr. USHER, Archbishop of Armagh, hath written and published a Book of his Penitent Death, with a Sermon at his Burial, to which (being worthy of Perusal) I refer the Reader for his farther Satisfaction. In Waterford and Lismore succeeded Dr. ARCHIBALD ADAIR a Scot, and him Dr. GEORGE BAKER, who died in October, or thereabouts, An. 1668.



THE

N.
ot too
that
ith a
ed on
lty of
suf-
being
that
to the
Day of
Body
in the
where
o St.
BER-
o the
Arch-
pub-
with a
wor-
r his
and
DAIR
, who
668.

THE
CASE
OF
Bishop *ATHERTON*.



HE

Some BOOKS Printed for and Sold by E. Curll,
at the Dial and Bible against St. Dunstan's
Church in Fleetstreet.

I. **T**HE Jewish History, as well Ecclesiastical as Civil, from the Creation of the World to this present Time, containing the Works of *Flavius Josephus*, Translated by Sir *Roger L'Estrange*, faithfully extracted; with a Continuation of the History of the Jews, from the most Authentick Records, the Imperial Laws, Decrees of Councils, the Mishnah, the Thalmud, Maimonides, Benjamin de Tudela, Leo de Modena, Selden, Spencer, Monsieur Basnage, &c. Adorn'd with Maps, Sculptures and accurate Indexes. In two Vol. 8o. Price 12 s.

II. *The Christian's Support under all Afflictions*: Being the Divine Meditations of *John Gerbard D. D.* Contemplating GOD's Love to Mankind, the Benefits of Christ's Passion, and the Advantages of a Holy Life; newly render'd into English from the Original Latin, and Prayers suited to each Meditation, by *T. Rowell*, M. A. Rector of *Great Cressingham, Norfolk*, 12o. Price 3 s.

III. *The Devout Christian's Companion*: Or, a Compleat Manual of Devotions, fitted for most of the concerns of Human Life; with particular Offices for Sick and Dying Persons: To which is added, *The Paschal Lamb*, a Treatise explaining the Nature, Design and Benefit of the Holy Sacrament, with suitable Devotions. Collected from the Works of *Abp. Tillotson*, *Bp. Taylor*, *Bp. Kenn*, *Bp. Beveridge*, *Bp. Patrick*, *Dr. Scott*, *Dr. Horneck*, *Dr. Stanhope*, &c. 3d. Edition, 12o. Price 2 s. 6 d.

IV. *The Foundation of the present Government Defended*, in two Parts, 1. Some Considerations humbly offer'd to the Right Reverend the Lord Bishop of *Exeter*; occasion'd by his Lordship's Sermon preach'd before Her Majesty, *March the 8th*, 1708. 2. An Humble Reply to the Lord Bishop of *Exeter's* Answer, and a Postscript relating to *The best Answer ever was made*, &c. By *Benj. Hoadly*, M. A. Rector of *St. Peter's Poor*, Price 1 s. 6 d. Bound.

V. *The Case of Sodomy*, in the Tryal of *Mervin Lord Audley*, Earl of *Castlehaven*, for committing a Rape: And Sodomy with two of his Servants, viz. (*Lawrence Fitzpatrick* and *Thomas Brodway*) who was Try'd and Condemn'd by his Peers on the 24th of *April*, and Beheaded on *Tower-hill*, *May 14th*, 1631. with his *Articles of Belief*, sent in a Letter to his Son; the Letter he writ to his four Sisters, and his Speech at the Place of Execution: Likewise the Tryal, Condemnation and Confession of his two Servants, who were Executed at *Tyburn*, the 6th of *July* after, with their Dying Speeches, 8o. Price 6 d.

Advertisement.

AN Additional Preface to the ensuing Pages would be altogether unnecessary, were it not, that there are some Persons who at first sight, without any Consideration, will Censure the Revival of them at this juncture, as directly level'd to Asperse the Episcopal Order; but the Intent being quite otherwise, there needs not any Apology. Had that Pious and Learned Prelate, Bishop Usher, entertain'd such Thoughts, he would never have Commanded the Writing and making Publick the Fact; neither can the Scandal of any one Person, tho' ever so Ignominious, reflect upon a Community, if rightly consider'd, as is most admirably shewn by Dean Barnard in the following Account.

Having about two Years ago, Publish'd from an ancient Original Manuscript, The Tryal at large (taken in Court) of
Mér-

Advertisement.

Mervin Lord Audley, Earl of Castlehaven, for Sodomy, &c. for which he was Beheaded Anno 1631. and since meeting with the Case of this Bishop who was Guilty of the same Unnatural Crimes, but the Persons vastly different in Themselves; for my Lord Audley after the fairest Tryal and clearest Conviction, retain'd such a Spirit of Obstinacy, that he deny'd the Fact to the last tho' his two Servants upon whom he committed the Sin, own'd it at their Execution with the greatest Penitency.

Bishop Atherton indeed behav'd himself somewhat indecently upon his Tryal, for which he was universally blam'd; but after his Condemnation was so far from endeavouring in the least to palliate his Crimes, that he not only confess'd 'em with the greatest Abhorrence, but freely open'd the inmost Recesses of his Soul, and declar'd the very Temptations,
which

Advertisement.

which induc'd him to commit those abominable Facts for which he Suffer'd.

All that is necessary to add farther
That the only Reason and Intention
of Reprinting at this time the following
sheets, was no other than this, viz.
That the Cases being somewhat Parallel,
and the only ones which were ever
prov'd Criminal in this part of the
World, might by Their Examples,
being known, deter such Persons as
are unnaturally Vicious, from committing the like Offences.

D. L.



To the Most
R E V E R E N D
Father in G O D,
J A M E S U S H E R,
Lord Archbishop of
A R M A G H,
And Primate of all
I R E L A N D.

May it please Your Grace,

TH E S E little Tractates, as they derive their Being from Your Grace's Command; so (like Rivulets to the Sea) do they return to You again. Accept them as the first Fruits of Your own Industry upon the Author; who must ever acknowledge he owes himself also. What *Paulinus* writes to *St. Augustine*, *Os tuam fistulam aqua viva,* & *venam fontes aeterni merito dixerim, cujus desiderio sitivit in te anima mea,* & *ubertate tui fluminis inebriari*

A

terra

Epistle Dedicatory.

terra mea concupivit, was indeed the Cause of my this
thing also, and the Load-Stone that gave me a happy
 Draught in your Service, many Years ago out of my
 native Soyl into this Kingdom, which, methinks
 this Year, by Your Absence, hath suffer'd a great
 Eclipse, and yet we cannot grudge the Church in
 this floating Age, such a *Steers-man*, nor so pious a
 Prince, so precious an *Ear-Ring*. That which is related
 of the fore-nam'd Father, *Mensam habebat hospitibus*
 expositam, sed frugiferis sermonibus, magis quam exquisitis
 eduliis epiparam, semper de re quadam frugifera commen-
 tatur, ut non minus animi conviviarum rescirentur
 quam corpora, is so well known to be Your Grace's
 daily Practice, that it needs no further Application
 the Offals of whose Discourse carefully gather'd up
 were able to perfect a Divine to every good Work, in a
 word, *Erasmus's* Description of him, by which
 St. Paul requires in a Bishop, methought in the read-
 ing (*mutato nomine*) it was your own Picture, by
 which, if others in this Age had been drawn, I be-
 lieve the Office had never been so much as ques-
 tion'd.

The very Subjects of both these Discourses, were
 they wrote by whomsoever, could not but claim an
 Interest in Your Grace. The Conversion of Sinners, by
 a constant Preaching, (who, unless a Stranger in Israel,
 but must acknowledge to be Your Character. Nay, this
 and much more, is no News to Strangers, whose large
 Relation from Abroad, may prevent any further from
 Home, only 'tis no Flattery to attest it. Your con-
 tinu'd Motto of *Va mihi si non evangelizavero*, both in
 Your Episcopal and Archiepiscopal Seals is as worthy
 of Memory, as Imitation; where that *Woe* may light
 I know not, but surely *St. Paul's* *reposita est mihi coro-*
 na, will be your Portion. How little Your Grace
 affects these kind of Expressions, I am not now to learn,
 and for my self, let this be my Plea against any Mis-
 judgings

Epistle Dedicatory.

judgings in others, *Rare Examples* ought to be set up
like *Lights*, where they may be seen; and in the Words
of St. Paul, I wish it might be a Means to provoke to
Emulation those which are my Fleshs, and might save some
of them; *Fac tu similiter*, is the only intended Moral:
Be still the Honour of your Nation, the sacred First-
Fruits of this College, the Prime Light of this our
Israel, where (according to *Joshua's* Wish) You may,
like the Sun, stand still in the Firmament of our
Church, till all the Enemies of it, be made its Foot-
stool So prays many Thousands, and among them,
as having most cause,

Your Grace's most humble

and affectionate Servant,

Drogheda,

April 28. 1641.



N. BARNARD.

T O T H E
R E A D E R.

A Ccording to my Directions in some Circumstances, thou hast here presented this pensive Relation, finish'd indeed, long ago, but delay'd the Press hitherto, by some unusual Miscarriage. Howsoever it falls out to be as seasonable now. Some scandalous Papers lately Printed in the Abuse of him, and full of Mistakes, pretended to have their Original from my self, may likely have come to thy View, but let this vindicate him, and give thee full Satisfaction in both. Had I been commanded this Service sooner, thou mightst possibly have had some other useful Passages remembered. And had it not been in so busie a time, it may be, it might have appear'd more refined. As it is, for the Matter, believe it to be wholly true, as coming from one, whom no Relation whatsoever can suspect him partial. For the Style, the plainer it is, the more fitting a Narration; and I have the rather affected it, that the Profit intended, might be of a further Extent. Read it with shunning these two Rocks, Presumption and Despair. The former, by the Difficulty and Hazard thou shalt find him labouring in at the first; the latter, by that Mercy he obtain'd at last, where thou seest God's special Work magnifie it; any blessed Change in a Sinner, rejoyce at it, any thing exemplary for thy self, be not thy own Enemy so much as to slight it. Let God have the Glory, thou the Benefit; the Church clear'd of Scandal, and be bath his Desire, who is

Thine in him, by whom are all things,

N. B.

R.

ances,
ation,
herto,
ills on
lately
stake,
may
dicat
Had
st pos-
mbred
be, it
for the
coming
(suspect
is, the
ber of-
a fur-
Rocks,
e Dis-
g in at
at last,
; any
y thing
o much
ou the
be bath

ags,

P.

A

RELATION

OF THE

Penitent Death

O F

Bishop *ATHERTON*.

FOR his Arraignment, tho' it held long, I heard it not, only his Carriage then is by all *Condemned*; and it is not my intent in the least measure to excuse The Subject of this Discourse is only to declare, how afterwards he judged, and condemn'd himself (and so we trust not *Condemned of God*.) How deeply he repented and fled to Heaven for Pardon, whereof he received a *Memo- ble Testimony*.

On *Saturday* the 28th of *November*, the next day after his Condemnation, I went to see him first, when having had some Speech with him of the Scandal of the Fact, Justice of the Sentence, Misery of his Condition without repentance (of each of which he heard me long with silence) at length he asked me, if I were sent by any to him; when he understood I was not, but came of my self, he took me by the hand, and reply'd, *I was very welcome*, believed I had no other end but his good; that indeed he had been moved to send for me, but being thus come of my self, he took me as sent of God. He acknowledged his stupidity and Sinsfulness, desir'd me to take a farther liberty of

of Speech, to Preach the Law to him, to aggravate his Sins by the highest Circumstances, that he might grow but sensible of the Flames of Hell : In Subjects of this nature we spent near two Hours, when I left him pliable, only with this Assurance, that in *Christ* his Sins were *Pardonable*. His Request then was, that I would not leave the Town till I left him in better case ; that as he had begun, so he would continue to open himself unto me, and would in all things be ordered by me, and prayed me to see the end of him ; to which I consented.

As a Preparative to the main, I advised him to *Lay aside all rich Cloathing*, and to put on the meanest he had. To let the Chamber be kept *dark* : To deprive himself of the Pleasure of any *Company*, but such as came to give him Spiritual Counsel, and so commit himself close Prisoner to his own *Thoughts* ; that if upon necessity any *Meat* was brought unto him, he should eat it in a solitary way alone. And chiefly to give himself to *fasting*, even to the afflicting of his Body, which he had so Pamper'd, as a means to effect the sorrow of the Soul. To have his *Coffin* made, and brought into his Chamber, which howsoever they were but small things in themselves, yet altogether were very conducive to a farther end, as he acknowledged afterwards.

I went to him usually three times a day. To relate what Discourse we had, and what most affected him would be tedious ; *In short*, he first entred into a serious and special consideration of all his Sins, in *Thought, Word and Deed* of Omission, or Commission, against *G O D*, or *Man*, which he drew out according to the several Commandments, of which they were Breaches, and for his Memory put all into one *Inditement*, wherein he might at once, in a Glass, view the Face of his Soul. *After* this rough Draught, that he might be the more astonished, he went over them again with marginal Aggravations, whereby they became exceeding sinful, by the Circumstances of Time when, Place where, and against whom, contrary to the Light of Knowledge, often Checks of Conscience, many seasonable Admonitions in Publick and Private, notwithstanding the apparent hand of God in several Crosses, special Mercies, unexpected Preservation. Then he considered with what *Presumption* he had sinned, even before God's Face, tho' he knew he was by him, and looked on all the while, *Haman's Aggravation for Esther. The Thief's Condemnation to steal before the Judges eyes.* What Hardness of Heart after it, tho' he could not but know God was

angry with him, yet continued *careless* whether he were pleased or no : (*such an Answer of a Servant in a small matter would much incense his Master.*) His *reproving*, and sharp censuring others for the same Faults (which must need leave him altogether *inexcusable*, and farther bind him over to Condemnation.) His often Relapses after Vows in sickness, after receiving the Sacrament of the Lord's Supper, each of which Sins so often *reiterated*, added to the heap, as Multiplying of the same Figures do in Numbers ; *great Plea against a Rebel being often Pardoned.* Upon this in the next Place did he make a stand, in thinking that a miserable Condition he must needs be in, if he should now *Die in his Sins*, viz. A lost and undone Man for ever. He imagined with himself, as if he now saw the day of Judgment set, heard the Trumpet sounding, the Voice crying, *Arise ye dead* ; as if he beheld the Graves opening, the Earth and Sea, like G O D's Goal, giving to the Prisoners, our Saviour upon his Throne, in flaming fire, both Judge and Witness ; every Man's Life, and his among the rest, reading before Men and Angels, and in conclusion a final Sentence pronouncing upon his Body and soul ; Hell accordingly with his wide Mouth enlarged to receive him, those Spirits of Darkness ready to seize on him, their Prisoner.

These Thoughts and the like work'd upon him in some rights and Astonishments, but a Spirit of Contrition and compunction, he complained was far from him : How often did I hear him crying out, *Oh ! can you give me any receipt that will work my Heart into Tears and Sorrow.* The eye of his Understanding, he confess'd, was sufficiently enlightened, his Conscience smitten ; but still his Heart and affections were hardned. *All my Friends*, said he, *as ashamed of me, have forsaken me : But if G O D withdraw his Grace from me, what shall I do ?* And so desir'd me to speak to any of the Town, whom I thought would be Compassionate of his Condition, to *Pray for him*, for which he thought there was more cause than for any bodily Sickness. And here by his own Experience (whatsoever he had before uttered) he utterly condemned that Doctrine of *Free-will* naturally in Man to any saving good, that tho' it be in his own power, thus to kill himself, yet it is not to make himself live again. How firmly did he now believe Repentance to be *the Gift of God*, that it is he that *worketh the Will and the Deed*. How happy did he apprehend those that had *broken Hearts*, though not bound up again with Comfort : and how unhappy such, whose hardned Hearts could not

Re-

Repent, tho' swimming in all Earthly Contents: And herein he had a *Door of Hope*, that his dry Soul in time should be watered with this Dew of Heaven, in that God did not give him over with *Cain* unto Despair; but still stuck to his first Principle, that Mercy was attainable, his Sins pardonable. The thing he only wanted was God's *Act in pouring upon him that Spirit of Grace and Supplication* whereby he might mourn, and be in *Bitterness of Weeping* for them. He saw, that there was a *Fountain of Salvation* opened to him for *Sin*, and for *Uncleanness*: But his case was like the poor impotent Man at the *Pool of Bethesda* wanted one to put him in: His first Supporter in this Case was that of *Nehemiah*, who *desir'd to fear God*, and that of our Saviour, *You that are heavy laden, and whosoever will, whosoever is athirst, come*: And indeed this was some Change in him, before he was wont to fling the Thoughts of Grief out of his Mind, did his utmost to put them from him: Now he bewailed their absence, he grieved that he could not Mourn. To be altogether insensible, is very opposite to the State of Grace; but to be sensible of an insensibleness proceed from some already. The Sight and Sense of Sin was some *Pledge* of a farther Perfection, at least that God had not given him over unto *Death*, as *Manoah's Wife* said to her Husband, *if the Lord were pleased to kill us, he would not have shewn us thus much, nor told us such things as these*.

In this wrestling with God for Repentance, and such measure of Godly Sorrow, that might be proportionable for so great a Sinner, was *Monday* and part of *Tuesday* spent by him: When in the Afternoon upon some further Discourse, the Grief of his Soul being now ripened, burst forth, and his Mind being a Burthen to himself, he unloaded his Conscience to me in some Particulars, but with such a flood of Tears, casting himself down to the ground, taking me by the hand, and desiring me to kneel down by him, and Pray for him, that I have never seen the like; whereas before he could swallow gross Acts without Trouble, now only the Thoughts of his Heart, put him in a most grievous Agony, that astonish'd, and drew Tears from me. *A good Foundation to begin at the Heart. Every Thought and Affection howsoever common, yet ought to be of no small reckoning with us: The first Sin of the Devil (being a Spirit) could be no other.*

And here 'tis observable that, as they say, a Pine Apple or a Flint are sooner broken upon a soft Bed, than on a hard Floor; so the representing unto him, the manner

And ye passionate, *Merciful Nature* of G O D, willing yet to be friends with him, so apt to forgive and forget all Injuries; that God say, the opening unto him the Infinite, *sweet Disposition* of Christ, whom he had offended, raised up in him this Holy Indignation against himself; and was a means to melt him into an Entrance of this happy Condition: *Many that never could be moved with Threatnings, have been overcome with Kindness*, is the Argument of the Apostle, *Rom. 12. 1.*

And after this, by some Interruption of other Company, was compell'd to leave him 'till late at Night; when I found him getting farther ground of himself: And that Time was the first I heard him Pray; the main Subject being a Sorrowful, large Confession of his Vileness, with deep Aggravations; prevalent Arguments for Mercy; hearty Thankfulness for any beginnings of Breakings in him; and sending a Brother willing to bear the Burthen with him, which with divers others were so aptly and fully exprest; and in that Latitude, that as it was beyond my imagination, so it wrought much upon my Affection; and this was the first Time he said, he ever felt indeed that belong'd to Prayer: He had said one over often as others usually do, but he found a great Difference between that and the *Spirit of Prayer*; so we parted for that Night.

The next Day, he desir'd we might keep together in the Nature of a *solemn Fast*; when no Body came to him but my Self, from Nine of the Clock till between Three and four in the Afternoon, which he set apart for the finishing of what he had begun before. Such a Countenance of a *Perplexed Soul* did I never see, as his seemed to me, that Morning at our first meeting; so sore had the weight of his sins pressed his feeble Conscience that Night, in a private *Audit* between G O D and Himself.

At our Entrance, he desir'd me again to stir up in him a further Apprehension of his wretched Condition, how odious his Sins had made him in his Sight, with whom he had now to do; that the nearer he drew to G O D, the more he might, like *Job*, *abhor himself*. To use his own Words, Pray, said he, *deal truly, freely and impartially with me. Look not upon me, as one that hath had some Honour in the Church (from which I am worthily fallen) but as upon the most base Person in the World*: He was resolv'd to set himself as before G O D's Tribunal, and to pour forth his heart fully unto me: The thing he only desir'd, was a further Spirit of Compunction, that his Eyes might be like *Jeremiah's*, *a fountain of Tears, to weep day and night*:

After some such Instructions as he had desir'd, he fell upon his Knees with a most Affectionate Prayer, in the Acknowledging of GOD's Omnipresence and Omniscience, Infinite Wisdom and Justice, &c. Praying for a farther Sense and Sorrow for those Sins, which he was now about to rip up without any Extenuation or Concealing; and he set open his Heart, indeed in a *plenary particular Confession* of all the Sins he could remember from his Youth 'till now; but with such *bitter Tears* and *sorrowful Sighs*, the whole time either upon his Knees, or prostrating himself upon the Ground, as cannot be expressed: Which took with me, *as I never wept more at the loss of my dear Friend*: And in Conclusion, after he had thus unlock'd (to use his own Words) *the Magazin of his Sinful Soul* (in which his Shame was as evident as his Grief) he entreated me, if I could discern any true Penitency in him, and judged him to be in the State of Pardon, *To pronounce* it to him in Christ's stead, that it would be some Comfort to his Conscience for me to declare so much unto him. But what Tears fell on both sides, how he prayed both before and after, that GOD would ratifie it in Heaven, and seal it inwardly to his Soul, can scarce be imagin'd.

Now, howsoever he found some present Ease in the *emptying himself*, yet still he grew very Jealous, that he was not yet come to that depth of Sorrow requisite for so great a Sinner. The Fears and Troubles of *Francis Spira* he wish'd for, whose Life and Death he had a great Desire to read, but I thought it not fitting. One thing that troubled him long, was my Weeping with him, gathering from thence, that if an Ear-Witness were so moved, What should the Party himself be Plunged into? He began to find already such Sweetness in Tears for Sin, as he was Praying like those in the Gospel, *Lord evermore give us this Bread*; desir'd there were a *Well of such living Water* in him, that might stream down his Cheeks continually, wish'd that he might be in them wasted over into another World, and 'till then not to be *wiped from his eyes*. After this, many Conflicts and Doubts assaulted him, which would be too many to relate. Perplexed he was at the Consideration of some Passages of Humiliation in *Abraham Felix*, *Judas*, finding that wicked Men may cry earnestly for Mercy, and yet have little Love to GOD, less of Grace. A Passage he read casually of *Francis Spira*, disturb'd him more, *viz. That he begged for Grace it self, as a Bridge to get to Heaven by*. Sometimes he doubted if the Time and Cause of his Return, being so late, and out

Necessity, would be accepted. Seldom did he think of any Passionate fit of Mourning, such as *David's* for *Absalom*, but he thought presently it check'd him for his Sins, to be as nothing, which being so great, and the Issue so Miserable, even the loss of his Soul, he judg'd should have exceeded them much, both in Measure and Continuance. When in these and divers others he was satisfy'd, then Fears of another nature rose, *viz.* That if he were truly getting out of the Devil's Snare, it could not be, but he should be pursued with farther Horrors and Terrors, tending to Despair, which he had not felt. In this he was thus satisfy'd, that Expectation of Temptations was a Preparation for them; and such the Devil did not usually set upon: And that if ever he did appear, it would be in some Wiles, and at such times as he should least suspect he had a Hand in them; which I verily believe did so fall out in some Distractions afterwards. The many Objections, which he not only found, but studied against himself, as it was a Task too clear, so a School to learn much Experience in; so fearful was he of any Rocks, which in this Mist might split him, so suspicious of any Sands that might swallow him, so accurate in searching out any secret Leak within himself, that might sink him; so fearful and full of Doubts was he, till he found himself anchor'd upon safe and firm Ground. The Story of *Manasses* he read often, who beginning to repent in *Fetters*, as he had now in *Prison*, was a Comfort to him.

On *Thursday* Morning he desir'd to receive the Holy Sacrament, when I provided my self with such Matter as I conceived fit for him, by way of Preparation; and so with some others appointed to Communicate with him, he receiv'd it with Penitential Expressions, and after that was somewhat comforted. He desir'd me to stay Dinner with him, as the last set Meal he intended in this World. The Magnanimity of the Man I did much admire, his Cheerfulness in counting how many Hours he had to live, his solid Counsel to his Wife, who (upon his Discourse of Death, and Thankfulness to GOD for this Punishment) fell into a Passion; his Comforting of her, that he was upon an Advancement; And why should she be against it? That his Sins were not the greater for the Shame he was to suffer; that the only thing to be feared in Death, is the Guilt of Sin, *the sting of it*, which he hoped was now taken out; that he trusted GOD, who had forgiven the sin, would also in time abate the Scandal, and provide for her also, if she could by *Faith rely upon him*.

That Afternoon (the Storm in his Conscience being somewhat allay'd) we had many Calm and Comfortable Discourses of the Privileges of Christians, admitted to be not only *Servants, Friends, but Sons of GOD, Heirs and Co-heirs with Christ*, called *his Love, his Spouse*, said to be *Married* to him, to have a *fellowship* with him, &c. which he desir'd to have largely declared unto him. Then was his *Coffin* brought into his Chamber (tho' he was displeas'd he had it not long before) it came seasonably. He look'd on it with as little Consternation of Mind, as on his Bed. And yet even then another thing troubled him, which he feared was a Stupidity, viz. *That he should be no more afraid of Death*, having also slept quietly the Night before; in which after he was satisfy'd, yet it fell so out, that the next Night he was disquieted, which he took as a Punishment for his former desire of Troubles and Fears, and gave it over.

One Passage he took special Notice of, that the same Friend of his, who not many Days before had been very harsh with him, fearing *the Party to whom he had given himself was too mild, and would not deal roughly enough with him*, &c. now visiting him again, and finding that change in him; wished his Soul in his Case, and applied all Comforts to him; which coming from the same Mouth that had used him so sharply before, drew many Tears of Joy from him, and confirmed him: Divers Divines, with others that came to visit him, did the like, and rejoiced much at the sight of him.

That Night his Prayers were to my Admiration (with which his desire was, we might, every time we parted conclude.) 'Tis known what an excellent Faculty he had naturally, in a ready present Expression of what he understood, either in Ecclesiastical or Civil Affairs. Now GOD had given him another Heart, he did as much excel in Spiritual: And very desirous he was still to be put upon the Tryal for Saving Grace, by any Signs or Discoveries.

Naturally he was not apt to weep, but now he was a Man of Tears; before given to Pride and Vain-glory, now so *humble*, so thankful for the Counsel of the meanest Person, so attentive to any Advice, so open in the Abasing and Condemning himself to whomsoever came at him; his very Countenance was altered. When he heard of my *Lord Deputy's* Death, and others who dy'd suddenly, being in Health at his Condemnation, his Application to me was, what Cause he had to bless GOD it was not done with him; who must undoubtedly then have sunk down to Hell.

Hell. What Thankfulness did he confess he owed to GOD and Man for this *Weeks Preparation*; Apprehended it as no small Token of GOD's Love to him, in giving him his Portion of *Shame* in this World, as a means to shun it in the next; which he once expressed with such a height of Affection, as I wonder'd at it; believing that nothing but this, or the like, would have wrought upon his Masterless Disposition, which under any other Troubles he feared, should still have lingred, like *Lot* in *Sodom*, 'till he was haled out; or like Cattel within a House and Fire about them, yet stir not, 'till they are drawn out. It was so with the *Israelites*, *Isa.* 42. 25. The like he judged of himself. And herein he was so far from bearing any Hatred to such as had prosecuted him, that he accounted them his best Friends, applying the Case of *Pheraus Jason* to himself, whom his Enemy running through with a Sword, *opened an Impostume, which the Physicians could not Cure.* That howsoever his Enemies, as *Joseph* said of his Brethren, might intend his Hurt, yet GOD had turned it to his Good; by this Death they had saved his Life, and so he owed them Thanks: Acknowledged GOD's Goodness to him in his sudden Surprizal and strict Imprisonment, that as no Counsel would come unto him, so he was not permitted to go into the Town to them, by which liberty, it may be, some Evasions might have been contrived for his Escape, which would have proved his Everlasting Undoing. That Speech of his, *Periissem, si non periissem*: Or that of another, whom a Shipwreck occasion'd the being a Philosopher. *Tum secundis velis navigavi, quando naufragium feci*, was in substance his often Application to himself. After the *Lord Deputy's* Death, when the Rumour of some hope of a Reprieve came to his Ears 'till another Government succeeded, it moved him not, as rather choosing a present deserved Death, than the prolonging of an Ignominious Life; whereby the Scandal would but increase. He did so *abhor himself*, that once a Thought rising within him to have petition'd to have been beheaded, he told me, he Answer'd himself with Indignation, *That a Dog's Death was too good for him*, and so judged himself to the last; which appeared by this particular, that he was casting with himself, where he might be buried, so as to be out of Remembrance; wished his Grave were in the bottom of the Sea, where he had deserv'd to be *cast with a Millstone about his Neck*, for that Offence and Scandal he had given; the Church-yard he thought was too much Honour for him; And in Conclusion, left his Friends, being left to themselves,

selves, should have procured some better Place, he sent for the Clerk of St. John's, and the Virger of Christ-Church (of which he was once Prebend) to whom I was a Witness of his Charge, that they should not suffer him to be buried in that Church, or in any ordinary Place in the Church-yard, but appointed it in the farthest Corner, where some Rubbish was used to be cast, and where none could be remember'd ever to have been buried before: When with many Tears to them, he condemned himself, as unworthy of the Communion of the Dead, as now of the Living. After this he related unto me in several Discourses, diverse observable Passages in his former Life, and since he came into the Castle, tending to the Magnifying of GOD'S Justice and Mercy to him; some of which he left to my Judgment, if the Knowledge of them might be useful to others. *The Disrespect and Neglect of his Mother* since he came to Ability, he acknowledged, according to the fifth Commandment, to be Just, that *his Days should be shortened*. As his own Father once solemnly passing such a Sentence on him, and fore-telling long agon, this would be his end, hath been assured me also by one who had it from an Eye-witness, *His often wishing would he were Hang'd*, if this, or that be so, &c. (which in some Protestations fell out to be false) went not in the same Justice unobserved. His once in Anger, and by way of Revenge, scaring his Mother, that he would go hang himself on a common Gallows they rode by, with his Horses Bridle. This, howsoever done in his Youth, and not meaning, yet he observed GOD'S Justice in bringing him to it in Earnest. *Let these be Warnings to the Living in the like.* His Reading of bad Books, viewing of immodest Pictures, frequenting of Plays, Drunkenness, &c. were Causes and Inticements to these foul Facts. About three Weeks before the Complaint was put in against him in Parliament, the Man who had before been the Corrupter of him in his Youth, whom he had not seen in Twenty Years before, came casually out of England into this Kingdom, and visited him; the sight of whom did so affright him, as if some Ghost had appeared to him, he said, his very Heart misgave him, and his Conscience apprehended him, as some Presage, or Messenger of a present Vengeance drawing nigh him. His too much Zeal and Forwardness, both in *Introducing* and *Pressing* some Church Observations, and in dividing himself from the House of Convocation, Anno 1634. in Opposition to the *Articles of Ireland* then Voted to be received, on purpose to please some Men, who had notwithstanding (with just Cause)

now forsaken him; passed not without taking notice of a
just Hand in it also, and from which he gave good Counsel
to others

He acknowledged he had at divers times many *Checks of*
Conscience, which sometimes held him two or three Days
together. In times of Sickness, or in any Frights or Fears
of Death, his Conscience would be *a very Hell within him*; so
that once he had gone so far, as to resolve upon Amend-
ment, had composed in Latin a large Prayer in the Con-
fession of his Sins, which he repeated to me, and had at
several times used it; and for a Fit made some Reformation;
but returned again *like the Dog to his vomit*. Some Discourses
from a *Lay-man*, since he came into the Castle, had some
effect upon him for the present; but he still endeavour'd to
put far from him all Thoughts that might disquiet him, all
which he took notice of, as somewhat Comfortable to
himself, *that GOD ever follows* such as belong to him with
all sorts of means, 'till he brings them to Repentance;
when neither the secret Voice of the Conscience within,
nor the Admonitions of the World without will move, then
he useth louder Cries to awaken them, *Poverty, Disgrace,*
Day, Destruction of the Body, that the Soul may be saved in
the Day of the Lord Jesus.

There were many more evident Signs of a true Change
in him, besides what I have related. His giving Satisfaction
to any he had wronged, even in small Matters. His sending
for some that were mean Persons, and asking them For-
giveness. Those whom he had prosecuted too bitterly in
the High Commission Court, endeavouring to his uttermost
to take off their Fines. His Care for the satisfying his
smallest Debts. His admonishing many that came to him,
not to *presume* by his Example to *defer Repentance*, who with
much Hazard and Difficulty had obtained it. His good
Counsel to my self I shall not forget, according to that
Command given to St. Peter, *When thou art converted,*
strengthen thy Brethren. For his Family, his Resolutions [if he
had liv'd to have reform'd it] that they should have been
GOD's Servants, or none of his: *For himself*, his Intentions to
have given over all Law-business, and wholly imploy'd his
time in *Preaching, and the Studies of the Scriptures*, which he
had neglected, I doubt not, but would have been stedfast;
but, said he, *now I hope GOD will give me the knowledge of*
these Mysteries by some quicker way. His giving some
Alms to the Poor, with a Charge to the Party, that it
might not be known from whence it came, were good things
in him. But more especially it appeared in his pious *Let-*
ters

ters to his Wife and Children, hereunto annexed ; the latter of which is most worthy of Memory, as Wrote the Night before his Execution: In the difference of them somewhat will appear of his Growth in that time. It is scarce to be believed, in this little space, how much he had read in some Practical Books of our late Divines. Especially that of Dr. Preston of GOD's *All-sufficiency*, and Bishop Downham of the *Covenant of Grace* ; his conversing with Mr. Fox's *Book of Martyrs*, in viewing the manner of some Godly Mens Deaths, did much animate him against his own.

The Night before, it was a Wonder to see his Resolution in taking leave of his Children, and giving them good Counsel, and to one of them the said Letter ; and some Hours after, his taking his last Farewel of his Wife, who was the more Passionate, his Affectionate and Heavenly Counsel to her, Comforting and Instructing her, was to me Admiration, and in Conclusion told her he had Wrote a Letter two or three Days before, which she should receive about the time of his Execution ; which if she observed, their next Meeting would be in Heaven. Then late at Night he sent for all the Servants of the House, gave them several Admonitions with Tears, who all wept, as if they had been his own. His Speech to me, not long before his leaving the Castle, is not to be omitted, viz. *It may be* (said he) *if they do not bury me 'till Sunday, you will be desired to Preach then, but I pray, speak no good of me ; only what may abate the Scandal, and be an useful Warning to others* he was willing to. That which he chiefly then requested of me ; as his last, was, *As soon as I had seen the end of him* to continue my endeavours for the good of his, in a present *Comforting and Counselling* his Wife and Children, whom he prayed might with Contentedness make the same Sanctifying'd Use, he had done himself.

- “ And now we are drawing nigh the saddest part of the
- “ Story for his *Body*, but the most comfortable for his *Soul*
- “ His *Sowing-time in Tears* ye have heard ; now follows his
- “ *Reaping in Joy*, of which some *Sheaves* he carried with
- “ him ; being the most Memorable Thing in the whole
- “ Relation.

After he had with great Industry and Watchfulness obtained some Testimony to himself of his Repentance, and hopes of Mercy, all his earnest Desire was, that GOD would but give him some *Token of good*, in sealing it to him, by the Comforts and Love-tokens of his Spirit. He had read much of that *Joy unspeakable and glorious*, of the

the latter part of *G O D's Countenance*, which *David* valued above the World, heard much of the *Consolations* and *Refreshments* of the Soul by the inward Witness of the Spirit; Oh! how he thirsted the Day before his Execution, to have some taste of them, which would fully arm him against the Fear of Death. He said, he could remember his *Youth*, before his Soul was stain'd with Sin, when he liv'd for a time in some Conscionable way in a certain religious Family, he had some short flashes of such *Sweetness* that was of more worth then all the Joy he had since: He acknowledged he was not worthy of it, and that if *G O D* deny it him, yet he would hold the Course he had begun, that he would never give over begging, till he had the degree, were it but as imperfect a light, as the blind man's in the Gospel, *who saw men walking like trees*, and had a Promise, *G O D* would not deny his *Holy Spirit* to them that ask him. And that if he might expect the fullness of joy not many Hours after, why might he not hope to receive some first *Fruits* or *Earnest* for the Assurance of it here; and he conceiv'd of all Men living he had most need, both considering what he had been, and what he was to suffer; with this his Thoughts were filled wholly, and for which he desir'd me to Pray with him often, and to assist him with the Prayers of others. And after eleven of the Clock that night, I was Witness of a most affectionate Prayer of his, in which a Hearer would have thought could not but rise from some Apprehension already, and which made me confident as to assure him of it.

The next Morning [being the Day of his Execution] his first Salutation to me was, *O! G O D hath heard me about five of the Clock this Morning, for the space of an hour and a half; I have had that Sweetness in my Soul, those Revelments in my Heart, that I am not able to express, which I now believed might be well signified by that hidden Manna, and white Stone, which no Man knows, but he that receiveth* To use his own words, I had such a Weaning from this world, might I have enjoy'd all the Contents of it: such a Trust Relying upon *G O D*, in committing my Wife and Children to his Care; such Confidence of *G O D's* Love, and Assurance of pardon; such a longing to be dissolved, and to be with Christ; such Joy and inward Consolation, as if he had been in the Suburbs of Heaven already; that (said he) I felt where my Heart lay; I rose out of my Bed, and gave *G O D* Thanks and Praise in my Knees in the Place where I had begged it: And so I went into abundance of Tears, adding, whereas before I wept for Sorrow, now I weep for Joy; and so desir'd me, who had been

been a *Petitioner* with him, to kneel down with others present, and solemnly give *G O D Thanks* with him for it and pray for a Continuance of it to his last; which Tears of his, coming from so *cheerful a Countenance*, moved more than all before. For Confirmation of his said rising out of his Bed, his Man's Testimony is evident, who coming that Morning by Break of Day to the Chamber-door, and before he knocked, looking through the Key-hole, saw him in his Shirt by his Bed-side upon his Knees for a quarter of an Hour; and as soon as he came in, with a smiling Countenance, brake out to him into the like fore-named Expressions, what a sweet *Night* he had enjoy'd, &c. and adding, *If I had been in a slumber, it might have been a deceit, but I am now full making as now*: He seemed to be in such a Rapture, that his Servant, as he told me, was astonished at it, expecting then to have found him most disconsolate.

To another of his Friends, [who had told him the Night before of that known Story in the Book of Martyrs, of one who after much Prayer, wanted Comfort, 'till he saw the Stake, who had also desir'd him (as that Martyrs Friend had done him) whensoever he should find any to declare it, went it at the Place of Execution it self,] as soon as he saw him this Morning, his first salute with great Exultation was, in the said Martyrs words to his Friend, *Oh, he is come! he is come!* telling him also what *G O D* had done for him. Soul.

After this we fell into many Heavenly Discourses concerning the State of the Soul after Death, the Translation of it out of this World, the Happiness of Heaven, by what we shall be rid of, by what we shall be perfected in, the Company we shall be admitted into, not only to the Spirits of *just Men*, but to the Society of glorious Angels; concerning the beatifical Vision in the Fruition of *G O D's* Presence, the sight of our Blessed Saviour, &c. in the thought of which he was much ravished, and fell into a *long continued weeping from this cause*, that he should have offended one that had prepared such inestimable things for him, which he now thirsted to enjoy.

Then he desir'd the Prisoners of the Castle might be called together, to take his last leave of them, to whom (as he had done formerly) he would once more read the *Morning Service*, which I was the more willing to, were it but to profess the Faith and Religion he dyed in before many Witnesses against the expected Calumny of the Adversaries, if any extraordinary Good should appear in him at his last. The Psalms he chose were such as are usually read at Burials, the Lesson the 15. of the 1st Ep. Cor. some Prayers he selected will

other out of the Visitation of the Sick, the two last Prayers at the Burial, with other Passages in it, and else-where; which with some Alterations and Additions, he turned very apt for himself, and so with the like Advice he had given to others, took leave of them. And now, said he, as GOD hath refreshed my Soul, I will a little *refresh my Body*, the better to enable me to speak at the Place of Execution, which was to be about three Hours after; and so called for a little salt Butter and brown Bread, and the smallest Beer, a very little of which he eat, as his last, chearfully hoping at Night to be invited to the Supper of the *Lamb* in Glory.

When the time drew nigh, and he heard the Noise of the People gathering; for a quarter of an hour, he told me, his Heart began to quiver, and *his natural Affection with Tears* to yearn upon his Children, which he was pleased still to find within him, considering that Grace, tho' it be Supernatural, yet doth not dry up Nature. He complained that his former Comfort did abate in the strength of it; but he trusted, that GOD in whose Custody was the Key of the Spirit, whose Act it is only to open and shut, had reserved it for him for that Place and Time, where he should have most need. Yet not long after he recover'd a great degree of Chearfulness again, repeating the last Verse in the 42. *Psalms* (which he had used to read often) and saying, *now the Sheriff should be a welcome Messenger*, and so continued. Some few things he had about him, he then disposed of, as Tokens of Remembrance to his friends; His Gloves, Staff, Girdle, Books, about seven or eight of some pious Devotions, he gave and sent to divers with his Name inscribed; and his last Act after he was pinion'd, was giving me his Seal-Ring off his Finger, with such affectionate Expressions, as draws Tears from me in the now remembering it. More I might add, but thus much may suffice, to declare his Repentance, and the Fruit of it, in the Castle before his Execution.

Now the Sheriff of the County [a Papist] was come to receive him, the two Sheriffs of the City with a great Company of *Halberts* to assist him. At *Christ-Church* (according to his Desire) toll'd his Passing-Bell, the whole Town and Castle so throng'd, as was never the like seen, that if there had not been a Coach allow'd him, it would have been impossible to have gone through. And here I must not forget the hard usage of the *Sheriff* in some cross Passages, which after all this his Preparation, might have proved a Distraction to him, tho' it did not; his intentions will not judge, yet whose Instrument he was I may con-

ceive. The Night before, he had desir'd the Favour he might not be Pinion'd 'till he came to the place of Execution, for which I went my self betimes that Morning to the *L. C. Justice of the King's Bench*, and *Justice Cressley* both of them upon my relation of the change found in him readily granted it, and sent a Command by me to the Sheriff; but he refused, and notwithstanding would have him Pinion'd in his Lodging. Again, I sent one to the Inns, who presently brought a Command under the Lord Chief Justice's Hand, with the Consent of all the Judges then being at Dinner; this also he disobey'd; for his pretence in the Security of his Person, one of the Sheriffs of the City offer'd Body for Body, and assured him that with such a Guard, and by sitting himself in the Coach with him, there could be no Danger of an Escape. For himself (howsoever his Friends thus stirred for him) he was contented, and long before the Sheriff came, told me he was very sorry he had moved me in any such business, using this Speech, *Our Saviour carried his Cross in the way, and should I desire to be freed?* When he had pulled off his Morning Gown, he presented a strong black Ribbon which he had provided on purpose for the more Decency and in case it should not be thought strong enough, a black Girdle was offer'd, or any other; the Sheriff refused, and had him bound with a three penny Cord as a common Rogue, and would have had the Hang-man, or some other base Fellow come in and done it. Nay, he would have had one to sit in the Coach behind him, to have held him the Cord also, but the Constable of the Castle would not suffer him. These things being very suspicious, if not apparent, out of Malice, I feared might have disturbed Charity (as it enraged most of the standers-by) but as soon as I put him in Mind of some former Discourses, that *might be the Devil's Interruption, and Prosecution of him, a way unexpected*: He apprehended it fully, and so told the Sheriff, that it moved him not, and that he looked farther than him in it; prayed GOD to forgive him, and that for his part he did heartily, and would pray for him before he left the Chamber. The Sheriff with drawing, he desir'd us that were there to join with him once more in Prayer to GOD, for his special Assistance against all sorts of Enemies, that he expected now would beset him at once. We all kneeled down, but such a powerful, excellent Prayer I scarce ever heard, so that we wept with him. And after some comfortable Speeches to us, and hope that once more before he dy'd, he should have

Return of the same measure of Comfort, he had enjoyed the last Night, the Sheriff came in again, and received him.

In the Coach with him rode one of the Sheriffs of the City, the under Sheriff of the County, his own Man and self. At his Entrance he said, *This puts me in mind of Eliab's Chariot, he was carried to Heaven in.* When he saw the Throng, says he, *I am made a spectacle not only to Men, but I hope to Angels also, who are attending to receive my Soul.* The time he spent there in singing Psalms (one of which was the 23.) private Ejaculations; now and then Speeches of a pious concerning the parting of the Soul from the Body, the carriage of it by the Angels, the Vanity of this World, that his Care was near at an end, &c. And to feed his thoughts with such things as were seasonable, I read now and then some comfortable Passages out of the *Psalms*, which he would gloss upon to his own Application. When he came upon the Bridge, and through the Curtains of the Coach discerned the Gallows with the People gathered, he said unto me, *There is my Mount Calvary, from which I hope to ascend to Heaven.* When he came to the Place of Execution, there were three things which might have disturb'd him; The *First*, was a Fellow got upon one end of the Gallows, deriding him and interrupting him when he began to speak, whom he answer'd not, but patiently bore it, and proceeded. 2. The breaking of his Foot-man's Head whom he loved, who had run by the Coach side, and diligently pressed nigh to attend] by one of the Sheriffs of the City, unknown, by laying about him to make room; who when he saw him with the Blood running down his Face, he bemoaned him only, and desir'd me that he might be removed out of his sight. 3. In the conclusion of all, as he was ready to go up, one called to him about some Papers and leases, whom the very standers by cried down, as very unreasonable. All which I could easily think the common enemy might have a hand in to distract him. When there was a silence made, he stood up, and made a large and elegant Speech, substantial and sententious; and I know it was not fram'd before, for the Matter he had indeed resolv'd upon, but the Form he put to his present Expressions were: I had indeed advis'd him to Pen it, lest the sight of Death might then Distract him; but his Answer was, *He would put his trust in GOD, whom, he hoped, would not fail him in that Last Act, and was confident, Death would not disturb him.*

To relate the Speech it self, unless I could remember exactly

actly his own Expressions, would be but injuring his
His entrance was to this purpose, *Gentlemen, My first salutation to you is, G O D bless you, and G O D save you, and I desire you to pray the same for me: I am, I think, the first of my Profession that ever came to this shameful End, and pray G O D I may be the last: You are come hither to see Comedy turn'd into a Tragedy, a miserable Catastrophe of Life and Actions of Man in this World, &c.*

In fine, He acknowledged the Justice of the Law of M as GOD's in condemning him, who, as he had not d served, so he desir'd not to live. *He observed* the spec Hand of GOD throughout the whole business, both the *Witnesses*, the *Fury*, the *Judges*, and in *Himself*.

1. In the *Witnesses and Informers*, they were such as *of his Bread*, came daily as *Friends to his Table*; some of them were at Dinner with him the Day before the Complaint was put in against him in Parliament.

2. The *Jury*, howsoever he believed they were honest Gentlemen, and went according to their Consciences, yet the Evidence was not so clear, but they might have stood at it; but he said it was *Digitus Dei*, the Justice of which he fully and solemnly acknowledged to a Friend of his at that instant, he heard the Jury had returned him Guilty, tho' he deny'd then [as he did now] the main thing in the Inditement, which the Law laid hold of, and which hath been since confirmed by the Confession of his chief Accuser, at his Execution also, yet in his own Conscience applauded and magnified GOD's Justice in it; and he burn'd a bundle of Papers, which he wrote out of Law books in his own Defence.

3. In the *Judges*, of whom he said, tho' some were against him, he imputed it only to their Zeal against Vices, which deserved it, yet it could not sink into him, that Law he could have been deny'd his Council; that what he had pleaded in some Errors in the Inditement, he received was Reason: But GOD's Hand was in it, and most willingly submitted to it, all things in the end *turned to his good.*

4. In the infatuating of *Himself*: For his chief Accusation he said he could have sent into *England*, and had he been indicted for being concern'd in a Robbery there, easily in that time have out-law'd him, and so his Testimony had been void. For the *Jury*, he could have accepted against 2000 l. at least, and so however have put it off 'till the next Term, before which he might have had other Thoughts: The Fore-man of the Jury he knew was out-law'd also; and

these things he conceived, he might have done lawfully the Pleading what he could for his Life, yet omitted them; the Cause (he said) was both the height of his Spirit, scorning to stoop to such poor Shifts and Protractions, and Confidence he had there would be no need: He had trusted ever too much to his own Wit and Expressions, with which 'till now in any thing that ever he had attempted, he had not mis-carried; and that he should be infatuated in this business, that so nearly concerned him, took it to be GOD's Hand evidently, which he now only patiently yielded to, but with Thankfulness embraced.

And thus much he thought fit to speak concerning those things he was justly Condemned for; he confessed there were divers other heinous Sins he had Committed, the deserting of which Publickly, would rather increase the scandal he had given, than repair it; and therefore he thought it not requisite: For those, he said, he had reflected them between GOD and himself, and heartily repented of them; that he had revealed them with a sorrowful Spirit to me there present, to whom he had opened his whole Life, from his Youth 'till now, as to his Ghostly Father, without any Extenuation or Concealing, and had received Comfort; for which as GOD had given Remittance, so he trusted, Forgiveness. He acknowledged Neglect of publick Preaching, and Catechizing in the Church, private Prayers in his Family; for which Sins of Omission, he was justly given over to the Sins of Commission: For the Neglect of the Commandments of the First Table, let him fall into the Breach of the Second. That he had come to the Sacrament, and administered it with his Sins upon him. His roving Thoughts at Divine Service and Sermon, with divers others, &c. And here he declared a very memorable Passage, not many Years ago: He had a dangerous long Sickness, when being sensible of the former neglect of his Pastoral Charge, made a solemn Vow to GOD, that if he should recover, he would be diligent both in Preaching and Catechizing every Sunday. After his Recovery so fell out, that the first time he went to Church with intent to have began, the Judges of Assize were at Waterford; and then a Thought arose within him, that if he should now enter upon that Practice which he had neglected before, it would be imagined, he did it for fear of them; and so deferring it that Day, never did it afterwards. Now soon after this, he observed he grew worse than before, and so fell into those Vices, which had brought him to this

this shameful End. *I, said he, broke with GOD, and GOD withdrew his Grace from me, I forsook him, and he left me to my self; which he applied to others of his Profession, being warned by his Example. Again, he had then also Prayed, that if when he came to Health, he should fall back from his Vow, GOD would send some heavenly Judgment upon him than ever he had yet felt, that might subdue his stubborn Disposition. Little did he then think of this particular; but now he verily believed, it was the Fruit of that Wish and Breach, and so gave GOD Thanks for it, as the only Means to bring him home*

He confessed he had been Guilty of over-reaching Money, and that if his Estate might be continued to his Wife, he had given Charge for Satisfaction to be made: Took notice of the Justice of GOD upon him, who had formerly so thirsted after a Name and Fame; it was now given him, but a Name of Infamy, which he desir'd might rest only upon himself, and not be imputed to his Profession. He declared he heartily forgave all those that had a hand in his Prosecution, and that they should hear him presently Pray for them. *And in conclusion, asked me, if I could remember any thing else fit for him to declare, and he would do it; who at that instant, not calling to mind any more, he desir'd the People to Pray for him and with him, that GOD would magnifie his Mercy in forgiving so great a Sinner. Then reading the 38, 42, & 51. Psalms, he desir'd them again to join with him in Prayer, that GOD would give him a further Assurance of the Forgiveness of his Sins, by the inward Comforts of his Spirit, and assist him still against the Fear of Death in this his last Act. We all kneeled down with him, but such a moving Prayer did I never hear, never was I compassed about so with Tears in my Life; not bare Weeping, but gushing out of Tears, which flowed from all that heard him: So that the very Papists, and some Priests I saw, who kneeled down and wept also: *The Sum of it was a Confession, and Aggravation of his Sins, a begging of Mercy, that his Soul might be bathed in the Blood of Christ, a sealing of it to his Conscience by the Comforts of his Spirit; to forgive all that were his Enemies in this business, and to give them Repentance that had Sinned against him; that his Penitency might be a means to abate the Scandal, that he might be assisted against the Assaults of Satan, and Weakness of his corrupt Nature, now in this last Act of Death. He Prayed for a Blessing upon his Majesty and his Dominion, for his Wife and Children, and so commended his Soul to GOD, with a Confidence of a happy Change presently, &c. After that**

nd GO desir'd me to sing the 116 Psalm, which for the Peoples
 left me better joining with him, I read. Not long after it was
 tion, begun, he whispered one of his Friends that stood by him,
 then al! Pray for me, that G O D do not withdraw his Spirit at
 uld stand is instant, and presently the Tears trickled down his
 heavi cheeks, with the continuance of which, I observ'd him
 t might afterwards to sing the Psalm throughout; the Subject of
 en thing raise and Joy, it might possibly arise from such Spiritual
 was the comforts, as he had tasted the Night before, and in his
 Thank prayers had craved again, which appeared in his Un-
 g Me then the Psalm was done, he rose up and said, I think I
 Wife, to the Town-Clerk of Waterford here, if he be, or any
 Too ber of that Town, I shall desire them to commend me to my
 had for neighbours there; that I have taken notice that none of the
 ow give omish Church, tho' differing from me in Points of Religion,
 ight re d a hand in this Complaint against me, tho' they had as much
 ocession use as others; for which I conceive I owe them thanks.
 hand Another thing is concerning my Burial: It is usual indeed
 present them of my Profession to be buried in the Church, but I
 I coul ve given charge to the contrary; if they will bury me in
 and Church-yard, it is more than I have deserved; for my part
 mind would be contented it were in the bottom of the Sea, where I
 ight never be remembred. And now I have done; only
 so gre ve me leave to be at some Private Prayers, wherein I shall
 alms, be fire you in your Thoughts to join with me, in praying G O D
 t GO assist me at this instant; and so kneeled down for a
 es of h le space, as did the Company near him also: When
 ssist hi arose, he said chearfully, Now I am ready, and took
 We ve of them that were near him, Man by Man, taking
 er did em all by the Hands, with such Speeches as these, I dread
 Tears Death, G O D send us a happy meeting in Heaven, I am
 f Tear going before you. The whole Company wept abundantly,
 the ve d my self had most Cause at his last most Affectionate
 own a expressions. Then he put off his Morning Gown, Hat,
 gravat d black Cap, and called to his Man for his other Cap
 be bath d Handkerchief. When he was setting Foot on the
 nce by dder, he turned with a smiling Countenance towards the
 emies eriff of the County [who all this time of his Praying
 ned wi d singing of Psalms, had sat by on Horse back with his
 the Sc at on his Head, giving no Reverence at all] and said,
 atan, after Sheriff, Will you not take leave of your Friends, when
 of Dea shall never see them again? What, not one Word from you
 minion this while? G O D forgive you, and I do from my
 l to GO heart, that usage of yours, which might have distracted me,
 After t did not, I have Prayed for you even now; and so went

up the Ladder, who when he saw so many weeping, said again to them, *I thank GOD I dread not Death*, and that it proceeded not from a Presumption, but from a present sensible Apprehension of GOD's Mercy, and an inward Peace of Conscience; and so with a cheerful Countenance looking about him, and seeing some he knew, whom he had not seen before, *bowed to them and bid them Farewell*, *desir'd them still to Pray for him as long as he had Life*. He had him last by the Hand, when he was upon the Ladder and to my Admiration, his Hand shook no more than mine. When he was gone as high, as was thought fitting, and the Rope put about his Neck, he pinn'd the Handkerchief about his Face with his own Hands (the Cords with moving his Hands being again loos'd) and said to the Hang-man, *Honest Friend, when thou art ready tell me, and I will tell thee when I am ready* (to whom he then gave some little Money he had about him) prayed the Sheriff he might not be turned off 'till he spake again; and when he had pulled the Cap over his Face, he said, *Lord, now let thy Servant depart in Peace according to thy Word, for mine Eyes have seen thy Salvation, which thou hast prepared for me*, commended his Soul to GOD, with divers the like Expressions; and not long after said, *Now I am ready*, and from that, continued crying, *Have Mercy, have Mercy, &c.* 'till he was turned off. When he felt the Ladder stirring, he put down his Hands and laid hold on the sides of his Cassock, and stirred them not to the last, tho' some of his Friends caught him by the Hands, lest he should have lifted them up; but I believe it was needless. By this his Penitential, Christian Carriage, the Hearts of his Enemies were moved; such as Hated him in his Life, now Loved him at his Death; and I believe these many Years there has not been any that left the World with so many Tears and Cries of the Beholders. When he had hung about three quarters of an Hour, he was cut down and put into the same Coach he came in, into which I went my self, and rode with him to the House, where he was received; which I did both to feed my Thoughts with Mortality, in viewing the same Body lying Dead in the same Place, where two or three Hours before I had seen it with a Soul, in Health and full Strength; as also lest some Lies should have been rais'd of him.

That Night about ten of the Clock, he was Buried at St. John's, in an outward part of the Church-yard, according to his Charge, where I did him that last Office also.

About seven or eight of the Clock, the Virger of Christ Church

Church came to my Lodging, and told me there was a Rumour of a Sermon, and an Expectation of my saying somewhat of him, so much that the Church was fill'd already to the doors, with abundance of Papists also; upon this sudden Warning I was earnestly intreated to some short Declaration, which according to the Time given me (howsoever never liked Funeral Commendations, as usually doing more hurt than good) I did observe. And now in Obedience to such, who may Command me, have farther enlarged it, as also the Sermon, with some other seasonable Additions, which the Shortness of the Warning, and Late-ness of the Night, would not then permit. Many Papists [am inform'd] were much Affected both at what they heard before from him, and now of him. One who came usually thither Wept in the very Church, and was Converted. And the next Morning, being Sunday, went to Owen's Church, heard the Service and Sermon, and so continued.

And thus you have heard at once, a Melancholy and a joyful Relation; hard it is to Judge, which his Friends have most Cause of. To Conclude,

Let not the Papists Object this Scandal to our Church, lest they return them fouler Stories from that Holy See, which we have no Mind to raise. 'Tis true, he did Ill, But do we teach Men so to do? A Church ought not to be Judged by the Lives of a few Professors, but by the Doctrine Professed. And it is a Rule most advantageous to themselves. There was a Judas amongst the Apostles, yet no Disparagement to the Apostleship, when he was excluded, and into his Office another Chosen. The incestuous Person was no more a Scandal to the Church of Corinth, when he was once put away from them. Nay, their Zeal in his Excommunication, tended much to their Honour, let his Execution perfectly approve our Church also, to be clear in this Matter.

And least of all, should those that are of his own Communion be such hateful Birds, as to defile their own Nests, by imputing it as an Aspersion to the whole Profession; let him have his last Request granted, that the Dishonour may be buried with him; let not the Sin of this one Man, make you Wrath with the whole Congregation. I have Sinned, like David, and done wickedly; but these Sheep what have they done? [and indeed the former sort in their Generation are wiser in this usually, than the Children of Light] When the Sun is Eclipsed, every Man's Eye is upon it, but little do they observe it in his Glory. Let there be the gross Offender in the Ministry, he shall be ever gazed at;

but they remember not the many Glorious Martyrs, and unblemish'd Preachers, who have shined in that Firmament also. That the Miscarriage of one, should like a cross Line drawn over all the rest, I see little Reason, less Justice, and least Religion at all in it.

In a Word, Object not his Life to Justifie your own, remember our Saviour's Distinction for some, What they be you do, that observe, but do not after their Works; that of St. Paul, Be followers of me, as I am of Christ. you Remember his Life, Forget not his Death; (in former indeed the Rod of Aaron was turned into a Serpent but now the Serpent is turned into a Rod again) as the one was Offensive, so let the other be Useful; as the one made Breach, so let the other repair it.

'Tis true, the Dignity of his Person must needs sink offence the deeper. The Scandal of both hath increased Ignominy of his Death; the Shame of his Death hath occasioned his Spiritual Life: And if G O D hath so forgiven it in Heaven, Why should we upbraid him with it here? The Churches have had some Stains. Oh! let the Blot of his Life be washed out of your Memories by the many Tears at his Death; for which, Blessed be G O D, even the Father our Lord Jesus Christ, to whom be Honour and Glory for ever, Amen.



My
M
band,
course
deserve
from th
suffer
mercy
ng, y
the foe
of me,
but you
Amend
and not
all your
living.
and pro
en; ye
Happin
Serve
Bring
Housho
Above
make a
nothing
Blessing
Misc
proceed
that at
mer De
Comfort
enjoy a
Afflictio
and ever

Decemb.

Cast n
and
give

The Letter to his Wife.

My dear Wife,

MARK well the last Words of him, who these twenty Years and upwards, hath been your Husband, and might have so continued much longer by the course of Nature, had not his continued and crying Sins, deservedly drawn this Punishment upon him, to be Cut off from the living, as unworthy of their Society in this Life. I suffer for my Wickedness, which I beseech GOD in his Mercy through Jesus Christ, to forgive me. In my Suffering, you Suffer both in your Credit and Estate, and what else soever concerns this World. This Advantage you have of me, I have only left unto me a small time of Repentance; but you, by GOD's Grace, may have a large time of Amendment, which I would have you improve to the full, and not lose a Minute. *Turn unto the Lord your GOD with all your Heart.* Cloath your self with Patience and Thanksgiving. I doubt not but GOD will have Mercy on you, and prove a Husband to you, and a Father to my Children; yea, I doubt not but you shall Live with the same Happiness, and greater Content, than if I were with you.

Serve him, he will not fail you.

Bring up your Children in the Fear of GOD; that Household which you keep, let it be the Servants of GOD.

Above all things be diligent in your Private Prayer; make all your needs known unto the Lord. Undertake nothing which you cannot find in your Heart to beg a Blessing for.

Misconstrue not these my dying Advertisements, which proceed (as in the Presence of GOD) from true Affection, that at length I might really give some Supply to my former Defaults, and put you in a right way for Everlasting Comfort. That tho' we part in this World, yet we may enjoy a more happy meeting in Heaven. And after all our Afflictions, be there Partakers of endless Bliss. So Prays, and ever shall Pray as long as he Lives,

Your Husband

Decemb. 1. 1641.

John Atherton.

Cast not away this Paper when you have read it, but keep it and peruse it often, as the Legacy of him who can now give no other.

The Letter to his Children.

My dear Children,

IT was ever my Desire to have seen you well prefer'd but **G O D** thought otherwise, and my Sins would not suffer it; which have not only Sentenc'd me to Death, but bereaved me of that small Worldly Blessing which I purpos'd unto you, as a Patrimony, and Evidence of my Fatherly Affection. And how now it will be Dispos'd of, or what share will come to your Lot; I leave to **G O D**, who, as he hath given you Body and Soul, so doubt not but will of his great Goodness provide for your Estate. What is left unto me, and cannot be taken from me, I freely impart and Give unto you; not dividing amongst you by Shares and Proportions, but giving each of you the Whole; wherein tho' you Communicate one with another in my Blessing and last Council, yet each without wrong to the other, may take and challenge the Whole for her self.

First, The Blessing of G O D the Father, the Son, and the Holy Ghost, light upon you, give you a true Knowledge of his Word, a true Fear of his Will, and a true Faith in his Promise.

Let no Day pass over you, wherein you do not Call yourselves to a Reckoning before you Sleep, and make your Peace with **G O D** for the Offences of the Day.

Be Constant in private Prayer twice every Day at the least, upon your Knees; and **G O D** will be a Father unto you.

Do nothing great or small without first craving a Blessing from **G O D**, and forbear that, upon which you cannot find in your Hearts to crave such a Blessing.

Be Content with whatsoever **G O D** shall afford you Poverty or Riches; take heed; repine not at his Pleasure who in the End [tho' it be sometimes contrary to our Sense] works all things for the Good of his Children.

If you Marry, prefer an honest Man that Fears **G O D** before all other respects in the World.

Be Obedient to your Mother: Love one another; and live in hope to enjoy again in Heaven the Company of your Father,

Decemb. 4. 1640.

Now ready to Dye,

John Asherton

Cast not away this loose Paper, but each of you take a Copy of it, and preserve it by you all the Days of your Life.

*The Dignity, Office and Authority of
the PRIESTHOOD; and the
Latitude of GOD's Mercy to
Repenting Sinners.*

A
SERMON
Preach'd in
St. John's Church,
DUBLIN:
December the 6th. 1640.

AT THE
FUNERAL
OF
JOHN ATHERTON,
Late Bishop of *Waterford:*
The Night after his Execution.

By **NICOLAS BARNARD,**
Dean of Ardagh.

LONDON: Reprinted in the Year, 1709.



Acts XXVI. Verse 17 & 18.

*thee to open their Eyes, to turn them from dark-
to light, from the power of Satan unto God,
they may receive forgiveness of Sins, &c.*

WHAT there is an Eminent *Man this day fallen in Israel* by a Scandalous and Ignominious Death, ye all know; of whom this unwonted Confluence of people, speaks an Expectation of saying somewhat: For to give the least Commendation, would be a Scandal to the Speaker, and yet wholly to conceal his *Penitency* in Death, would be a wrong both to him and you the hearers. It was indeed his own desire, there might be no mention of him at all; but (methinks) that it self, if there were no more, is Cause sufficient to speak somewhat, a short Expression being much included. And Commendation, if ever, is then most reasonable, when it can impute Flattery to the one, nor cause a Pride in the other. Then may be Thought the *least Affected*, when praise would be the *least offensive*. And for that we are one with in the Relation.

This Text fits the present Occasion thus; St. Paul is here to Preach the Gospel, such was the End of this our Master's Ordination, but *neglected*. Such had been his *Vow* of latter Years, but *broken*. The Persons to whom he was sent, were such as lived in *Darkness*, under the power of Satan: such to have been his Life formerly to the Churches Scandal is confessed. The effect of St. Paul's mission is to *open their eyes, to turn them unto GOD*; such a Change to have been lately found in him, hath made *Apparent*. And if with these he hath obtained efficacy of the *Means*, why should we barr him, from enjoying the like Happiness in the *End* also, viz. *Forgiveness of Sins*. 'Tis true he was sent, and like that *Son*, who would go into the Vineyard, but went not. Instead of *Converting* others, he had *Corrupted* them; instead of *opening their eyes*, he had *shut his own*; instead of bringing others out of *Darkness*, he had *Liv'd in the Works*

of Darkneſs himſelf; inſtead of turning Men from Power of *Satan*, he had drawn more Subjects to Notwithſtanding what he was Ordained to have be Inſtrument of in others, was by GOD's Grace in a meaſure wrought in himſelf; and if Converſion, why not we believe Forgiveness? And if Forgiveness, Benefits; for *blessed is the Man whose iniquities are forgiven whose Sins are covered, &c.* The Ocean of GOD's is able to ſwallow Mountains, as well as Mole-hills, Sins as leſs, according to the proportion of Repentance. *St. Paul a Blaſphemer yet obtained Pardon.* The Cruelty of the Lord of Life are bad to be Converted, and their Names ſhould be blotted out. 'Tis true he was at firſt moved with Fear; ſo was *Noah* to the ſaving himſelf by the Ark. *Gregory Nazianzen* was at firſt Converted to Chriſt in a Storm. Our Saviour in the ſame breath calls his Disciples Friends, and yet bids them fear him, for the Kingdom of Hell is ſelf. He came late, ſo did they that went to the Vineyard at the Eleventh Hour. *Manaſſes* began to ſhake his Fetters. The Prodigal Son ſtaid 'till he was ſtarved and forced. Oh let not your eyes be evil when GOD's Mercy is ſhewed. Where we find his Hand, why ſhould we doubt of his Power? If he were turned from the power of *Satan* in Repentance to GOD, no doubt but GOD hath turned to him in giving Forgiveness.

In the Text you may obſerve theſe Three Parts,
First, St. Paul's Miſſion, I ſend thee.

Secondly, His Commiſſion in three Branches,

First, To open their Eyes.

Secondly, To turn them from Darkneſs to Light.

Thirdly, From the power of Satan unto GOD.

Thirdly, The happy Fruit of both, That they may receive Forgiveness of Sins.

The *First* implies our Dignity. The 2d. our Duty. The 3d. our Hearers Benefit. By this our Brother, the ſinner, his Arraignment hath been much Diſgraced. The ſinner in his Life more neglected. And the third at his Death GOD's Mercy in him infinitely Magnified. From the ſinner he judged himſelf worthy to be Degraded. For the ſinner he had ſtrongly Reſolved if he had lived, to have Repented. And the third was in an extraordinary manner his Conſcience Sealed. So that the three things which are to be handled from the Words, are theſe,

First, The Dignity of Miniſters, to be Chriſt's Meſſenger I ſend thee.

condly, The chief Part of their *Message*, to be *Preacher* sole End of which, is the *Converting* of Men) to open eyes, to turn, &c.

thirdly, The *Latitude* of *G O D's* Mercy even to the worst Men, who by their *Preaching* shall be *Converted*, tho' under the power of *Satan*, yet shall receive forgiveness of Sins. In the handling of which ye shall find some as Seasonable as Profitable; and throughout I would understood to be equally *Applicatory* to *Bishops*, as inferiour *Ministers*.

First, The *Dignity* of *Preachers*, sent by *Christ*; their *honour* is like *St. John's Baptism*, not of Men, but from *Heaven*. They may say to their *Hearers* as *Moses* to the *Israelites*, *I AM* hath sent me unto you. And 'tis observable *Christ's* Commission is Seal'd by the *Blessed Trinity*. First, *Ally*, by the *Father*, (*Matth. 19. ult.*) *Pray the Father* he will send labourers, &c. By the *Son* (*Ephes. 4. 11.*) give some *Apostles*, some *Pastors*, some *Teachers*, &c. By *Holy Ghost* (*Acts 20. 23.*) Over whom the *Holy Ghost* made you *Over-seers*. Secondly, jointly, (*Matth. 28.*) Go, teach all Nations, and baptize them in the name of the Father, and of the Son, and of the *Holy Ghost*; and accordingly as *St. John* begins his *Revelation* with a *Salutation* to them; so *St. Paul* concludes his second *Epistle* to the *Corinthians* with a *Benediction*. Hence those honourable offices, by each of which we deny not, is imply'd a several *honour* (honor & onus) to imply their *Holiness*, Men of *Wisdom*; their *Vigilancy*, *Watchmen*; their *Courage*, *Soldiers*; their *Painfulness*, *harvest Labourers*; the *Care* of their *Flock*, *Over-seers*; their *Wisdom*, *Over-seers*; their *Industry*, *Husbandmen*; their *Patience*, *Fishermen*; their *Tenderness* of *Conscience*, *Nurses*; their *Love*, *Fathers*, nay, *Mothers*; their *Stewardship*, *Stewards*; their necessary *Use*, in preserving and reforming of Men, *Salt of the Earth*, *Light of the World*; their *Dignity*, *Rulers*, *Embassadors*; their *Eminency*, *Angel-Fellow-servants* with them, *Co-workers* with *G O D*, *Christ's Witnesses*, *Ministers*, nay, *Christ's Glory*. To the *High Priests* of the *Law* indeed pertained the *Glory* (viz.) of the *Ark* and *Temple*; but these are termed the *Glory* of *God* himself, typified by them, whose presence made the *Temple* of the latter *Temple*, tho' meaner in *Building*, to exceed the former. The *Dignity* done to the *Priests* and *Prophets* of the *Law*, was much; *Jehojada* the *Priest* marries the *King's* Daughter the *King*. See the honourable *Terms* used by *Obadiab* (the chief of *Ahab's* Courtiers) to the *King* *Elijah*; and to omit what we read from good *Kings*,

see *Joash* (a bad one) visiteth *Elisba* in sickness, calling him my Father, &c. Now by how much the Gospel exceeds Law, so ought the Ministers to be prefer'd, as being of a *better Testament*, and of a farr more glorious *Ministrations*. Ambassadors are usually respected according to the *Princes* they represent. *St. Paul* was so received by the *Galatians* as an *Angel of GOD*, nay, as *Christ Jesus*, in whose name he moved. And think not this to be any *Pride* in magnifying our Calling. *St. Paul* surely was no more ambitious of Honour, than he was covetous of a Gift; but yet he might have some *Fruit that might abound to their acceptance* for their own sakes, no doubt, he beseecheth the *Thessalonians*, *To know those that were over them in the Lord*, and esteem them very highly, &c. A high Calling indeed, *Son of GOD* himself despised it not; and let not the greatest then think his Son of too high a Birth for it. No Argument, that now they should be made the *Off-sceam* of the World, because the Apostles were so; that now they should be driven to Work with their own Hands (as *St. Paul* it may be would be contented with) because *St. Paul* once put to it by necessity: That now they should have respect, because there was so little heretofore given to them by Infidels. No; ye have not so learned *Christ*, and do not ye fill up the measure of your Fathers. And yet how many are there, who seem to reverence *Christ*, but like the *Pharisees* mock him in his Word and Servants; like cursed *Children* deriding their Fathers, 'till the Curse rebound upon their own Heads. If like *Jeremiah*, a Minister deal truly and impartially, presently *Devices are laid for him*, a Conspiracy to smite him with the Tongue: If he endeavour to discipline a Man of his evil Spirit, then like *Saul* to *David*, a *Dart* is thrown at him, nay, *Spears* and *Arrows* of Reproof, even bitter words. If a Reproof, then you take too much upon you, ye sons of *Levi*.

Object. We grant the Apostles to be sent of *Christ*, what is that to such as are Ordained in these Days?

Answer. The difference is only *Vocationis modo*. *Christ* calls *Paul* immediately by himself, and he calls *Timothy* *media ordinaria*; as *St. Paul* speaking to the Elders of the Church of *Ephesus*, whom himself had ordained, yet (*Acts* 20. 28.) he tells them the Holy Ghost had made them *Over-seers*; as his Epistles may be truly call'd his *Written* as being the Pen-man, and yet *GOD's* too, who was the Inditer, and in them guided his hand: So the Messengers of the Church are also *Christs*, who in his Name do nothing other, than testify they find themselves inwardly

by his Spirit. See both together in that fore-named
 Cor. 8. 23.) *We are the Messengers of the Churches, and the*
of Christ, as the Man is called the glory of GOD (1 Cor.
 7.) and the Woman *the glory of the Man*. Because as
 Moon from the Sun. they each derive their Light and
 authority from them; so are these so called here, as re-
 ceiving their Dignity and Commission from Christ by the
 Churches hand, who in this sense *confirmeth the words of his*
wants, and is with them to the end of the World, of which
 there can be no surer Seal, than the Assistance of GOD's
 Spirit in Converting their Hearers.

Hence a two-fold Instruction for the Preacher and
 People.

For the Preacher, 1. A necessity of Ordination, *Mark*
14. None may take this upon him (be he as wise as Solomon
Daniel) *before he be call'd of GOD, as Aaron. How can*
Preach, i. e. de jure, unless they be sent. GOD com-
mands of some, I have not sent them, yet they ran: I have not
sent to them, yet they Prophesied. The Labourers tho' able
 and willing, yet went not into the Vineyard 'till they
 were bidden by the Husband-man. They who climb into
 this Office through the Window of their own Pride and
 self-conceit, and enter not by this Door, are rather Thieves
 and Shepherds. 'Tis an Observation some have made of
 the *Pharisee*, why he fell into such dangerous Errors, tho' he
 was an excellent Wit, because he so long neglected Orders.

2. A necessity of continuance, if their *Mission* be from
 Christ, none can then give them a *Dismiss*, but Christ.
 Have you set your hand to this Plough, there is no looking
 back; whatever other employment by Man is laid upon
 you, of this you cannot be unladen. There may be in-
 deed some good Cause of a Removal from a Place, even
 as the same the Colt our Saviour sent for was loosened, *viz.*
 when the Lord hath else-where need of you: But I find no
 right of Ease in any Place to dispense with the Office.

For the People, *First*, then give them Entertainment;
 The Apostle argues this Case largely (Cor. 9.) What Amend-
 ment soever hath been here of late in some places, yet still
 most, the Means of the *Levite* is like the Garments of
 David's Servants by Hanan King of Ammon, cut off by the
 Philistines. But let such consider the Admonition of Moses,
 Deut. 12. 19. *Take heed to your selves, they that thus rob*
GOD, do but in conclusion rob themselves, as there are
many divers such Observations. Moses's Prayer for
his people is still effectual (Chap. 33. 11.) *Bless, Lord, his*
people, and smite through the loins of them that rise against
him

him, and of them that hate him, that they rise not ag
 That distinction of three sorts of Sacrilege by Peter Lomb
 is commonly known, *Sacrum de sacro, non sacrum de sa*
sacrum de non sacro, as that of Thomas Aquinas, that it
 be committed against three, *in Personam, in Locum, in*
 The last of each are alike, in a Robbery upon the Church
 Possessions; where in other Countries it hath been confes
 to, it is now as much Repented of, tho' too l
 Justinian makes it a greater Sin than Treason. H
 soever, *thou who worthily abhorrest Idols, do not thou com*
Sacrilege. You that stand for Christ's Word, do not
 cast lots for his Coat. The Fish St. Peter catch'd, came
 with Money in the Mouth, and certainly such as
 truly taken by the Net of GOD's Word, will not grudge
 supply the Minister in *Temporals*, who communicates to
 in *Spirituals*; and what ye yield let it be willingly,
 wrung out by Suits: Such *as strive with the Priest* are
 counted the worst of Men by the Prophet, *Hosea 4. 4.* H
 able and active this our Brother was in the Recoveries of
 Dues, ye all know: But what a Grief now, his spending
 much time in them was, whereby he lost himself, I kn
 The regaining of the Churches Rights he thought might
 done, but the gaining of Souls, the Rights of Christ
 chased by his Blood, by no means should be left unde
 Often did he apply to himself that Speech of a great Ma
 at his last, *Had he been as diligent to have done GOD serv*
as he had done the King, he had kept the King's favour
 So had he been as conversant in the Study of the Go
 for the instruction of Men, as he had been in the Law,
 the settling of Lands, he had not by the Law so deserve
 lost Lands, Body and Estate, and all at once. We
 called Fishers, not Hunters, Fishers of Men, not of Mo
 We are prest for a Spiritual Warfare, and such entangle
 themselves with the affairs of this Life. St. Augustine's
 rit is very worthy of imitation, *who was hardly draw*
answer any Letters for himself, or others, that concern'd
worldly matters, only ready for such whose Subject was Spirit
And if at any time he were necessitated to it, he thought
much lost, and returned from it, as a Prisoner set at Liber
 Nay, sometimes, Gave up his Right, rather than run
 self into a Labyrinth of Law Contentions, according to
 of our Saviour (Matth. 5. 40.) The only way the De
 sometimes put to, for the stopping of the Mouths of a
 Divines. If he can but get their hearts to cleave to
 World in suits, soon cleaves their Tongues to the roofs of
 Mouths for Preaching, and so by a disuse in time, accord

* Cardinal Woolsey.

that threatening in the Prophet to the Idle Shepherd, *their arms are dried up, their right eyes utterly darkned, and their right hands, with the Psalmist, forgets their cunning: their Abilities and Gifts perish also.* And 'tis certain (however others have thought the contrary) that as the *inposition of the Earth Eclipses the Moon*, so these Earthly employments instead of Spiritual, hath rather *Clouded* than *led to the Glory* of our Function.

Secondly, Then give them *Audience, Obedience*: I put them together, as indeed they should never be sever'd. *First, Audience*, the denying of which to the *Ambassador* the meanest Prince on Earth, is accounted the highest indignity. *Ob, see then ye refuse not him who speaks from Heaven*, Say ever in this sense with *Samuel, Speak, Lord, Thy Servant beareth.* And when ye do, let it be with *Attention*; not to have your Mind roving about some other matter, your Tongues whispering in anothers Ear (a fault your Brother publicly acknowledged in himself.) And let it be also with *Reverence*. Remember 'tis the voice of *GOD*, and not of *Man*, as one observes of that Speech of the Baptist, *Ego sum vox in deserto.* John was the *Speaker*; but *GOD* the *Speaker*; as *Holy Men* were the *Pennmen* of the Scripture, but *GOD* the *Inditer*. *Balaam* Balak arise. *Eglon* of himself, rose up from his Throne. *Ehud* said he had a Message from *GOD* to him. If we gave this *outward Reverence*, let us add an *inward Reverence and Fear also*. Secondly, give them *Obedience*, the former is but the *shell, the shadow*, this is the *substance*. They indeed give us the *Hearing*, but very few in that 'tis usually taken in the Prophets, *viz. Obeying*. Remember we are *GOD's Messengers*. Great Mens Intreaties and Commands: Our Commands from *GOD* are but *Intreaties*. *GOD doth beseech you by us, we pray you in Christ's stead*; unheard of, that a King should Petition to his Subjects; And yet who of you Yields? Who Obeys? *Historians* say, that Men's lives were never worse, than in the *seven Wise Men lived*. It would be ill News if it should be so with us, since the long continuance of the Freedom of the Word among us. However as our Saviour, may we say unto you also, *We have not spoken of our own, but the Father which hath sent us, he gave us a Commandment, what we should say, and what we should speak*: And the *Word* which we have in *GOD's Name* spoken, and not denied, shall rise in Judgment against you in the last Day. It is not the disobedience of this particular Person, to palliate his own. Let his Self-Condempnation prevent yours, his

Ex-

Exhortation to others, be yours. He was a *Prodigal*, returned; once *lost*, but now *found*; and if the Father remitted it, let not his Brethren be offended at it. And so much for the first Part of the Text, *St. Paul's Message I send thee*.

Now the *Second Part* of this Text concerns *St. Paul's Commission*, in a Word of *Information*, To open their eyes, a Word of *Application*, To turn them, &c. (the two necessary parts of a Sermon.) Before you heard our *Dignity*, we will confess our *Duty*, and 'tis this Latter that must support the Former. And for this, we shall consider it in two ways, as it may concern this our Brother.

First, *Actively*, as being his Duty towards others.

Secondly, *Passively*, as having been effectual in himself.

In the First, I shall but perform the *Will of the Deity* who had intended at the Place of Execution to have made a large *Exhortative Speech*, to the diligent performance of his *Function in Preaching* and *Catechizing*; but that he thought few of his Profession would be there, and the *Papists* (who might be the most) would but deride him, and so omitted it. Only he declared how the *Neglect* of it, was his greatest *Grief*; and for the breach of his Vow, in which he was persuaded (as a just punishment) *GOD* left him to himself, whereby he came to his shameful End; for this Sin of Omission he observed *GOD's Justice* in giving him over to *St. Paul's Commission*, according to that of the Apostle, (*Row. 1. 24, 26*) And as this Subject is *seasonable* in regard of the particular, so is it *necessary* in regard of the Times now in General. When *Preaching* is so undervalued, so slighted as if it were too mean for the *Dignitaries* and *Fathers* of our Church, and only left as the Refuse of our Office for *inferiour Ministers*. And let me not be misunderstood if in the words of *St. Paul*, I had ought to accuse my Nation or Profession of: Or, with *Cham* had a desire to discover our *Fathers nakedness*. No; only let me magnify their Office, and in this our *Brothers* stead, incite them unto that whereby their *Dignity* with Man here, and their *Communion* with *GOD* hereafter may, be continued.

The Sum of the Apostles *Commission*, you see here, is *Preaching*, which we shall according to the Text, consider first in it self, and then its several Parts.

First, In the General, from the Sum of the Apostles Message, observe this, viz. That *Preaching and Converting the Souls of Men, of all the Acts of the Ministry is the most Apostolical*. For farther Proof, see *1 Tim. 2. 7.* both together, *I am ordained a Preacher, and an Apostle, a Teacher*

the Gentiles, &c. The very same Words again (2 Tim. 11.) in both, see how the Apostleship is supported on each side with this employment. 'Tis preferr'd before the Administration of *Sacraments* (1 Cor. 1. 17.) *Christ sent not (i. e. not so much) to Baptize, but to Preach the Gospel.* Nay above *Miracles*, Gifts of Tongues, Government, &c. See 1 Cor. 12. 28, 29. *GOD hath set in the Church, first Apostles, secondly Prophets, thirdly Teachers, after that Miracles, then gifts of Healing, Government, diversities of Tongues, &c.* Now wherein hath it so offended, that it should be compell'd to take the lowest room?

'Tis a Speech of Gregory, *We account those to bear the Image of the Apostles, who are Preachers.* And if so, why are we no more of it from him, who boasts his See to be *Apostolical*, who hath not been known so far to disparage himself these many Hundred Years. The more we draw near to it, the nearer we shall draw to him. There were none in the Church of *Ephesus*, that said they were *Apostles*, were not. Let this one thing be their Tryal, which if admitted, the former would be found a *Liar*.

Now if Preaching be the *most Apostolical*, certainly this Conclusion following must be undeniable, *viz. Then the most Episcopal*, whose Successors they are. For which, who shows not that (in 1 Tim. 3. which St. Hierom well calls *Speculum Sacerdotii*) the prime Quality of a Bishop is to *διδασκαλεῖν*, i. e. not only *able and fit*, but *apt and ready* to teach. The like, Tit. 1. 9. *Thomas Aquinas* could say, that Preaching was the *most principal and proper Act of a Bishop*; and accordingly applies eight Titles to them, that only that labour. Nay, so proper to a Bishop, that before *Augustine's* time it was not usual for a Presbyter to preach in the Presence of a Bishop; at least it was against the Custom of the *Africk Church*. We read *Valerius* then Bishop of *Hippo* was much censured by other neighbouring Bishops, that he should permit St. *Austin*, being then but Presbyter, to Preach so often before him, and not to do it himself, and yet there was some Reason for it: *Valerius* being a *Grecian*, was not so perfect in the Language as *Austin* was. And from his Example it began first that Presbyters got the honour to preach the word of GOD in the Bishops Presence. Which former Custom howsoever St. *Austin* from another ground pleads much against, as inferring that the Bishop should delight to hear such of his own Profession to perform their Office. Yet he acknowledgeth it have been the Custom then also. But to return to St. *Austin*; When he was made a Bishop, did he then give it

over? No; then 'tis said he Preached much more than he did before, wheresoever he came, whensoever asked. The like of St. *Ambrose* (by whose frequent Preaching, St. *Augustin* himself was Converted) the introduction into whose first Sermon after his Election, was the affirming this to be h proper and necessary Function. St. *Chrysostom* calls Preaching, *Omnium bonorum summa*, and according to his own practice would have a Bishop Preach every Day, with whom ye have often *cras & heri*, as if he were rather a daily Preacher, than a weekly. St. *Hierom's* Speech, a Bishop should be for the Church, as 'tis said of *Moses* and *Aaron* for the Tabernacle, *they departed not from it*, always either Preaching or Studying for it; either with *Peter* and *Andrew* Fishing, or with *James* and *John* amending their Nets. Well, methinks, when I read of St. *Paul's* Charge for this particular to *Timothy*, the first Bishop of *Ephesus*, and not Parochial neither, 1 *Tim.* 4. 1. and a sickly Man too, and in what high Terms he gives it. *I charge thee, before GOD and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and in his Kingdom, preach the Word, be instant, &c.* It should make many a Man's Ear to tingle, that hath wholly Neglected it; the like you have again (*Tim.* 6. 13.)

For *Excuses*, if a not being bound to any particular Charge be pretended, let them consider St. *Paul's* free Preaching, which he so much Glories in, (1 *Cor.* 9. 19.) tho' he were free from all, yet had voluntarily made himself serviceable to some. 'Tis possible for some urgent Cause, the Maintenance out of one Place may be imployed for the upholding GOD's Service in another. Like St. *Paul* (2 *Cor.* 11. 8.) who saith, *he had robbed other Churches, taking wages of them, to do the Corinthians service for it.* But to be wholly Idle in all places, is Robbery indeed. If Imployment in Government be alledged for an Exemption, let them again think of what St. *Paul* saith of himself (Upon whom came daily the Care of all the Churches) 1 *Cor.* 9. 16. *Tet necessity is laid upon me, and woe unto me if I preach not the Gospel,* and *Paul* aged too. If disputing and writing, &c. be produced (as the best) for a Dispensation; let them still remember it was St. *Paul's* work also; as writing not a little. So Disputing daily with the *Jews* and *Greeks*, *Apellos* and *Barnabas* did the like with the false Apostles. St. *Peter* with the false Teachers. St. *John* confutes Antichristian Doctrine, and for convincing Gainsayers none are freed from. See but what is Recorded of St. *Augustine*, how many Hereticks he had a daily contention with,

with, *Arians, Manichees, Pelagians, Donatists* (one of which was Converted only by a Digression in his Sermon) against whom, and of divers other Subjects he wrote so much, that if all were extant, he that writes his Life saith, *The greatest Student would have his fill in reading of them only.* Yet notwithstanding, how did he labour in a constant Preaching to his last; and the like might be related of divers others.

So that no pretence whatsoever can excuse them from the performance of this Function, to what Dignity soever advanc'd, what Burthen soever Travelling under. I have often wonder'd at that in *Joshua's* Parable, that when some of the Trees were desir'd to Rule over the rest, saith the *Olive*, *why should I leave my fatness, wherewith by me they honour GOD and Man, &c.* saith the Fig-tree, *Why should I leave my sweetness and my good Fruit, &c. and go to be promoted over the Trees?* Why should Promotion over others, make Men barren in themselves? Could they not bear Rule, and bear Fruit together? 'Twas but a Parable, and let it be so still, without any farther Application; only let none of us having a Talent, be like the unprofitable Servant in hiding it.

And in Conclusion, let me be but your Remembrancer, of what hath been so solemnly and publicly Vowed at Ordination and Consecration, and such a Profession before many Witnesses ought to be of no light esteem. The Exhortation to Preaching before the receiving the Order of Priesthood, the obligatory Promises upon demand for it, the Words of Ordination it self, the solemn Delivery of the Bible, with a Charge to Preach; this being the Sum of the Office, why retain we the Name without Executing it? And are not the same, with other Additions renewed at the Consecration of a Bishop? As the *Epistle*, so the Choice of the Gospel, for that occasion, *viz. St. Peter* charg'd three times by our Saviour, *If he loved him feed his Sheep, his Lambs*, had its meaning. The special Prayer at the Consecration tends the same way. The Re-delivery of the Bible as before, and opened with a Charge again to be *diligent in Teaching, in giving heed to Exhortation, and to Doctrine, thereby to save himself, and those that hear him;* to be a *Shepherd*, and not a *Wolf*; to *seek the lost, &c.* And in conclusion, a Prayer that *the Spirit may descend upon him for the Preaching of the Word*; and being earnest in *Reproving, Beseeching, Rebuking, &c.* These surely are too serious to be thus slighted, *be not deceived, GOD is not mocked.* Now if any Person thus Ordained and Consecrated have been Negligent in performing, let not the Scandal

be cast upon our Church, who you see is very careful in enjoining, and the Bonds it takes for keeping Covenants are the greatest that can be given; the forfeiture of which will not fail to be call'd upon *at the Judgment of the great Day*. And so much for the first thing, the Neglect of which this our Brother so much lamented, *viz. The Forenoons Work in Preaching*.

There is a *Second*, which he had expressly *Vowed* also and *broken*, and for which equally with the former he acknowledged *G O D's Justice* in this Punishment; and that was the Neglect of *publick Catechising*, in a plain and familiar Exposition of the *Credenda* and *Agenda*, contained in our Church Catechism, enjoined to be the Afternoons Work and it were well, if every *Sunday* had its Morning and Evening *Sacrifice*, its former and latter *Rain*. *In the Morning sow thy seed; in the Evening withhold not thy hand*. Of which Duty, give me leave to speak a Word also, as being a thing of all others the most necessary, in this ignorant *Island*; these are the *Foundation* of Christian Religion, which as it was *St. Paul's* Glory to have *laid it* with the *Corinthians*, so would it be the Glory of this Age, to compass the like with this People; until which be done, it must needs be in vain, to proceed to a Building of higher Points. And I believe, without any Disparagement I may say of the *major* part of any of our Congregations as the Apostle of that famous Church of the *Hebrews*. *They have more need of Milk than of strong Meat*. In which if it were fit for me to direct others of greater Experience than my self, I would advise of *four Things*.

First, To shun Diversities of Catechisms; for every one to be Teaching a several, as best likes his Fancy, is but to distract and confound the People, if they should remove from one Parish to another. What are they, but several Methods of the same thing in substance? Let us all pitch upon one; And why not that appointed by Authority?

Secondly, Shun intricate and unnecessary Controversies which as at all times in common Congregations are unprofitable, so in this Exercise the most unseasonable. That Clause in the Apostles Letter from their first General Council is very imitable in this, *We think it fit to lay upon you no other burthen than necessary matters; vain babblings, foolish questions, and striving about words, and such kind of needless contentions*, *St. Paul* bids *Timothy* and *Titus* avoid, as being *so no profit*. Among which may be reckon'd the filling ignorant Peoples Ears with Questions of Church Discipline, which doth not concern them, and neglect the Main. 'Tis a

good Rule, every thing is so far Commendable as it may be Profitable.

Thirdly, Handle these Things briefly, without affecting too much Latitude. St. Paul had taught his Hearers in the Compass of three Years, *the whole Counsel of GOD*, both in publick and private, and such as shall dwell so long upon one Subject, observe not the Custom of the Antient Church. How brief is St. *Augustine's Symbolum*, St. *Jerome's Explanatio dei ad Damasum* & *Cyrillum*? St. *Cyprian's Exposition* of the whole Lord's Prayer is not near the Length of an ordinary Sermon. 'Tis true, it may be said of each Petition and Commandment, as the Philosopher saith of the Soul, 'tis *μεγαλη εν μικρω*, a great Thing in a little Compass, like a Star, little in your Eye, but in it self of a large Magnitude; like a Fountain, narrow at the Head, but mighty streams may be drawn from it. To that Petition, *Thy Kingdom come*, or *thy Will be done*, may be referr'd a great Part of the Body of *Divinity*, (as some *de Deo* & *de Regno Dei*, others *de Fide* & *Obedientiâ*, make to consist the *Whole*); but would it not be very impertinent to draw all thither? And let me add, that Length of Time (howsoever some Glory in it) doth not always argue the better Building, or the more costly. *Solomon's Temple* was built in seven Years. *Herod's* was Forty six Years building, yet we cannot imagine it to have exceeded *Solomon's*. Nay, in this Spiritual Building, we may be Want of Pains that causeth a long Tractate; the better Things are study'd and digested, the more able shall we be to prune off unnecessary Discourses, and to contract his matter into the narrower Room.

Fourthly, Handle them often. In the *French* and some of the *German Churches*, as the *Sun* runs his Course in the *Heaven* once a Year, so do they run through those Heavenly Principles in the same Compass; for which our *Canons* have well provided also. An Error in some, who think it sufficient to go through them once in their Lives, or a few of them once a Year in *Lent*. No, People have not such strong memories for Spiritual Matters, but that we had Need with *St. Peter*, To put them in Remembrance of these Things often, *always*; for some Kind of Meats it sufficeth, they are sometimes of the Year, in their Seasons; but for Bread there must be a daily Provision. 'Tis so for the Soul, for in some Points it matters not if they be seldom handled; but in the Principles of the *Catechism*, they are your necessary Food, without which your Souls cannot be nourish'd unto everlasting Life; therefore it is fit that some of them should ever sounding in your Ears. And for this it self, let it not

not be thought too mean for the *Chief* of Us. You see, the Office of a Master-Builder. And among the *Fathers* have we not many Introductions to the Vulgar. *Lactantius* Institutions; *Cyrill's* Catechisms; *Clemens Alexandrin's* *Paedagogus*; *St. Augustin's* *Enchiridion*, and his Book *Catechizandis Rudibus*, and the like; *St. Paul* was all Thing to All, *To the weak he became as weak, that by all means he might save some.*

Let me, for the Conclusion of this, exhort *All*, without Exception, unto Diligence in both these Particulars; *Preaching* and *Catechizing*, which by this our *Brother* were so neglected and lamented. Be not slothful in the *Lord's* *Business*, and in the *Lord's* *Vineyard*; were it no more than the Sight of those of the *Romish* Clergy in every Corner who travel Sea and Land to make their *Proselytes*, it should methinks be enough to whet our Resolutions to be more industrious. Ye have heard, *Respect* is your Due, but those are only worthy of double honour, who are *κονιστῆς* labourers in the word and doctrine: Maintenance is your Due, but the labourer is worthy of his hire: High Esteem is your Due, *ὡς ἐπὶ ἐν ἀρετῇ*, but for your work's sake. What is the Cause of late, the Calling hath fallen into such Contempt? Is it not for not shewing your selves workmen, rightly dividing the word of truth? Why are many of the People like the dry Places, in Regard of any Goodness, which the *unseen* Spirit walks through; Is it not because you for preaching have passed over like Clouds and Wind without Rain? What is the Cause so few subject themselves to Christ's Scepter? Is it not because the Sword of his Spirit (*the Word*) is not drawn out by you? This and the like were the sole Apostolic Weapons, whereby the World was at first subdu'd. By these Arms the *Fathers* purg'd it of Heresies and Schisms afterwards, not by pilloring, imprisoning, obtaining Imperial Edicts, (as 'tis said of *St. Augustine*) but by preaching. And let no Man neither despise the day of small things. *Ambrose's* first Sermon, *de Grano Sinapis*, (as appears by the Beginning) was preach'd to a thin Auditory. Our Saviour was content with one Woman at *Samaria*. *Noah's* eight Persons in the *Ark* were the better Auditory, tho' the whole Old World were the greater. Pretend neither the Uncertainty of the Church; our Saviour preach'd out of a Fishing Boat; *St. Paul* upon the Sands. Where you find dead Caves, thither should ye, like the *Eagles*, resort. Nay, there is a Way whereby all this enjoin'd may not seem a Burthen to us neither. There is a Labour of Love (*the Apostle* speaks of) that will make us love the Labour. *Jacob*, because

see, *red Rachel*, thought his seven Years Service nothing. *that Pains* do we see some take, *in Hunting, Fowling, &c.* *counted but a Sport*, because *they love it!* How do some live for the Love of Money, Things momentary! And shall our *Love to Christ constrain us* rather? The Compassion for the Souls that are Christ's, the Gain of an Immortal Crown with Christ, much more inflame us.

And yet there is one Thing more behind, which if we *fullfil our Ministry*, must not be omitted, which we are also solemnly promis'd, and that is, *private Admonitions*. St. Paul had somewhat to do *from House to House*, as well as in the *Pulpit*. Embassadors have not done 'all in delivering their Embassy publicly upon the Day of Audience, but there is much Employment also in private *teachings*. The Husbandman visits his Ground often after it is sown. 'Tis the Ignorance of some People to be all for Publick, and the Neglect of some Ministers to make out their Stint. No, you will find it otherwise in St. Paul's Epistles to *Timothy* and *Titus*, and 'tis a Thing most usual in this Kingdom, where there are so many that *hate Light in publick*. This was St. *Augustin's* Practice too, *he had usually a Chapter read at his Table*, upon which he would *commenting to his Guests*, took all Opportunities in private *to inculcate what he had deliver'd before*, and chiefly endeavour to instruct those, who might be able to teach others. And Part of our Function the *Apostle* gives a special Caveat, that it be done with *Meekness of Wisdom*, or else he may be as much in admonishing, as the Party who is to be admonish'd. *A Word fitly spoken*, saith Solomon, *is like Apples of Gold in Pictures of Silver, as an Earing of Gold, so is a Reprover, &c.* The Word in the Original is *spoken upon Wheels*, which always hath the best Success, when it is upon these Four, in a right Observation of the *Manner, Time, Place, and Person*.

There was another Thing we shall find often lamented by our Brother also, which we must not omit, and that is his *Inconstancy*, in what we have already spoken of. He had run well formerly, but of late Years had slack'd his Pace; upon which I was an Ear-Witness of his savoury Counsel to others, by his Example, *To continue constantly in doing, and not to measure their Course according to the Measure of the Times*. Let me also commend this to you, as the Crown of all the former, *Viz. Constancy*. *Continue in the things thou hast been assur'd of, &c.* These things, I will that thou affirm constantly, take heed to thyself, and to the doctrine, and continue in them, were the Admonition

monition of St. Paul to his Sons *Timothy* and *Titus*. Let us intend these Things, and intend them *wholly*. An *active Spirit*, that admits as *Inmates*, a *Multitude* of other Offices, to have one Foot in the *Church*, another in the *City*, and as if it were a *Tripod*, a third in the *Commonwealth*, usually miscarries in all. *Qui in omnibus aliquid, in toto nihil*. Let every one abide in that whereunto he is call'd. If in the *Ministry*, let us wait on our *Ministry*; be that *teacheth*, be that *Teaching*; and be that *exhorteth*, on *Exhortation*, and then may he expect a *Blessing*. *Zacharias* receiv'd that joyful News of a Son by the Angel, while he was executing his *Priestly Office* in the Temple. The *Shepherds theirs*, while they were attending their *Flocks by Night*; the *Disciples* were call'd by our Saviour to be *Apostles*, while they were in the *Callings*. What Work are you set unto? *Blessed is that Servant, whom his Lord when he comes shall find so doing*.

Some have been inconstant in the Doctrine deliver'd 'twas *Reuben's Blot* (who lost his Dignity) to be *unstable as Water*, to be like a *Wave of the Sea*, (to which St. James compares some); turning according to Wind and Tide, is not becoming God's Messengers, who rather are compar'd to *Rivers*, which hold their Course, let the Wind blow which way it will; to be *double minded*, or as the Psalmist *double hearted*, is bad; but to be *διλογος* double tongu'd, is worse much condemn'd in Deacons, (1 Tim. 3. 8.) and in the same Sense it must needs be the more, when 'tis in *Matter of Doctrine*, to deliver it sometimes *one way*, sometimes *another*. No, as St. Jude v. 3. that Doctrine ye have once delivered to the Saints contend for; If I build the Things which I have destroy'd, (saith St. Paul) I make myself a Transgressor. The Word was not yea and nay, that with me there should be yea, and nay, nay, &c. As the Lord who sends us *changing* not, so his Messengers must not be *Changlings* neither. The *Septuagint Translation*, howsoever highly to be esteem'd, yet on this appears, that they were not *θεοπνευστοι* but led by a private Spirit, in that they changed some Things of purpose to please *Ptolemy* and his *Queen*; like the *Oracle*, which King *Phillip* came to enquire of it, the Priests made it answer according to his Humour: But it must not be so with us. The *Rabbins* fabulize, the *Manna* had a several Taste according to every Man's Palate. I know, People would fain have it so, in the Delivery of this Heavenly *Manna* of the Word. But if we shall so study to please Men, we shall not be the Servants of Christ.

Others are *inconstant for the Time*; have born Fruit, but now are barren; and yet such as are of *G O D's* planting in his house bring forth fruit in their Old Age. Old Men must praise *G O D* as well as Children, and so accordingly was the Spirit pour'd out. The two faithful Witnesses, their Lives and Preaching ended together. Thus was it with *St. Augustine*; he Preached 'till his last sickness, being then 76 Years Old. Indeed there is no doubt a decrepit old Age, and Decay of natural Faculties, must have a Dispensation. *G O D* in that Case hath Mercy and not Sacrifice; like the Levites in the Law, discharged from the heaviest Burthen of their Office at fifty Years. But let us not pretend more Weakness than is. Our Bodies (make the most of them we can) must at length fall to Dust. Now, can they be spent in a more honourable Service than the Ministry? The next degree (*I hold*) to Martyrdom? The usual Plea, is Indisposition of Body. *Timothy* was such a one indeed, had many Infirmities; *St. Paul* lov'd him Dearly. Yet, (tho' he allow'd him a little Wine) does not Prescribe him little Preaching. His Charge is still the same (2 *Epist.* 4. 1.) and methinks strange Council for a weak Man. The Orange Tree, they write, is bearing Fruit all the Year long, as some are ripe, so others are still budding. A good Emblem of a Preacher; as he should be Weekly sending forth his Labours, so providing anew again: In this sence, like the Householder, bringing out of his Treasure things new and old.

Oh! this Constancy in Preaching, and in some constant Method (tho' it be the meaner) doth more good, than now and then only an elaborate Sermon: Like a constant Diet (tho' it be course Fare) nourisheth more, than now and then a Feast, when they must Fast a long while between. Object not, as a Discouragement, that thou seest no Good come of it. Consider, the Physician gives not always his Patient over, because he mends not at first. The Soldier doth not raise the Siege, because the City is not taken the first Day. 'Tis possible, it may be with some of us for many Years, as it was with *St. Peter* for one Night, he had been casting in, but taken nothing; yet with him, at our Saviour's Command, we must cast in again. Nay; the Kingdom of *G O D* (saith Christ) is like one Sowing, and the seed springs and grows up, but he knows not how. Thou seest no Fruit; no more did *Elias* (tho' quick-sighted) the *even thousand in Israel*: Much is lost; 'twas our Saviour's own Case, few Converted by him, yet never Man spake like him. Abundance of diseased People compassed the pool of

Bethesda; but there was but *one* Healed at once, and that at a certain season too, when an *Angel* descended. 'Tis in these *Waters* of the *Sanctuary*; 'tis well if in a great Congregation one may be Converted by the Sermon. St. Paul knew he should never gain all, and therefore was content, if he could win but some. Hast thou sown, 'tis not lost neither, if another reap the Fruit after thee; as our Saviour to the Disciples, *others have labour'd, and you have entered into their labours*: Be thou ever with St. Paul and *Apollos*, planting or watering, and commit the increase to *GOD* that must give it. Pray for the Descent of this Dew of Heaven whereby it may spring; but if it be withheld for thy self, remember the Speech of the Prophet, *Isa. 40. 4. I have laboured in vain, I have spent my strength for nought, yet my judgment is with the Lord, and my reward with the LORD*. Thy reward shall be *secundum laborem, non secundum proventum*. If Mocks and Reproaches befall you, be not troubled. *Vipers will leap upon Paul's bands*: Shake them off as he did, no hurt shall come unto you. *Be faithful unto Death, and ye shall receive the Crown of Life*.

And thus having supply'd that which this our Brother had desir'd to have done himself (tho' much larger than had at first intended) concerning the *Commission of Preaching in the general*, I am now farther invited by the Text to Consideration of the *several Parts* of it also, which are these Two, An *Information*, to open their eyes; An *Exhortation* to turn them from darkness, &c.

First, Observe, It is our Duty to open the eyes of Men (*i. e.*) their understandings for matter of Knowledge, as Mal. 2. 7. *The Priests lips should preserve knowledge*. The Popish Priests do what they can to close the Peoples Eyes 'tis our Profession to clear them. How often to this purpose have ye the Prayer of the Apostle, *That the eyes of their understandings may be enlightned, that they may increase in knowledge, and in all judgment*.

From hence then must follow, these two Requisites in a Preacher,

First, *Ability in themselves to open*.

Secondly, *Perspicuity, in a plain, open Expression to the People*.

First, *Ability* for matter of Learning; How can they open the Eyes of others, when they are blind themselves? Shall we in this sense expect night unto night to shew knowledge? They are called Lights: Now as St. Jerom, *If the light which be in the Minister, the head, be darkness, how great must the darkness be in the body of the People?* They

are Leaders, should not they then know the Way themselves? It was an ill Case with the *Israelites*, when their *Watchmen were all blind and dumb, Shepherds that did not understand, &c.* And surely those who lay hands on such, are partakers of other Mens sins, and ought to bear their Judgment. St. *Chrysostom* thought it just, they should be both punish'd alike, notwithstanding any Excuse or Mistake in them. The Prophet speaking of such faith, *Woe to the Idol Shepherd, and the Psalmist's Description agrees to them, Who have eyes and see not, neither speak they through their throat; and they that make them are like unto them.* Some read it, *Va Pastori nihili, and an Idol is nothing in the world,* (1 Cor. 8.) The complaint of a Father in his time, may be taken up for some Diocesses now, *Curritur in Ecclesie curas assim ab omni etate & ordine doctis pariter & indoctis, tanquam sine cura iam quisq; victurus sit, quum ad curas pervenerit.* The calling of the Ministry is Mysterious: Now, if for Arts and ordinary Trades, Men do not take the Profession on them 'till they have been some Years practis'd in them: How much more Cause have we to be many Years at the Schools of the Prophets, to gain the *Tongue of the learned*, before we assume this *Ministration of the Spirit*? That of our Saviour is observable, that tho' he was able enough at twelve Years, yet he Preached not 'till he was thirty: *By that perfect Age* (saith *Gregory*) *implying the perfection of Parts requisite to that Function*; being as St. *Chrysostom*, *Onus angelicis humeris formidandum.* What presumption is it then (saith the same Father) for Men to be Ambitious of being Shepherds, when they are scarce sheep? To be Captains, when they are hardly Christ's soldiers; to guide the Stern, before they know how to handle the Oar? The Apostles were first Disciples before Doctors; Learners before Leaders. And as our Saviour made them tarry at *Hierusalem*, 'till they should be indu'd with power from on high; so 'tis good Council for many to return to the University, 'till they are better furnish'd; and like the wise Virgins, to be sparing in the storing of others with Oil, lest they have not enough for themselves. 'Tis good in this, as in other matters, *To be swift to hear, but slow to speak*, 'till they be fit for it. *Abimaez*, that was eager to be sent, and out-ran *Cushi*, when he came, spake little to the purpose. And so it is with some hasty Spirits for the Ministry; they that come in after them, like *Cushi*, to their Message more fully. *The Bees in tempestuous Weather* (as St. *Ambrose* observ'd) use to balance themselves with little stones, lest in their flight they should be over-born

by it. It is good Council for us in this Kingdom, where we shall meet with so many storming Adversaries to gain say us, we had need to be well Poised with sound and solid Knowledge, lest we be carried away with every wind of Doctrine. For want of this it comes to pass, that some Feed their People indeed, but it is with an empty Spoon little or no Matter. *Vox & præterea nihil*; like the foolish Virgins Lamps, but little Oil. Instead of polishing the corner Stones of the Temple, Their Doctrine is but daubing with un-temper'd Mortar. A Formal out-side of Preaching but if it were weigh'd in the Balance of the Sanctuary, would be found very light, little Substance in it.

Secondly, *Perspicuity* and *Plainness* in their Sermons. What Hope is there of opening Men's Understandings when the Matter deliver'd, is closed up from them? 'Twas St. Paul's aim to speak Words *easy to be understood*, and it should be ours also. There is little difference in speaking in an unknown Tongue, and speaking of things in an unknown Stile. These strong Lines and forced Eloquence is so high a Language, do little suit with GOD's Oracles less fit that Word that must save the Soul. (*A fault which this our Brother much Condemned himself for.*) The Idolatrous Calf was of Gold, but the Serpent that gave Life, was made of plain Brass. The Altar was to be built of Earth, or un-polish'd Stone. Types indeed they were of the mean hue of Christ himself. But they may resemble the plainness of his Word too, which was usually Illustrated by earthly Similitudes; rather solid in the Matter, than gilded in the Stile. Our Saviour Preached not as he himself was able, but as the People were able to Hear. St. Paul professes he came not in the enticing words of Man's Wisdom, or excellency of Speech. We are not as many (saith he) who corrupt the Word of GOD, *καταπλέουσιν*, a Metaphor from Hucksters. That in the Law, *Thou shalt not sow thy vineyards with divers kinds of seeds*, is of force still in this Particular: We must not blend the pure Seed of the Word, with the Chaff and Darnel of our own Conceits. 'Tis a good Rule, that seeing we are Christ's Messengers we should so Preach, as in our Consciences we are persuaded he would have us; or, as we think the Apostles, if they were present themselves, whom we do succeed. This were to do it in Sincerity, when with St. Paul, *As of GOD is the sight of GOD, so speak we in Christ*. I wonder with what Face some can Pray before him, who is the Searcher of Hearts, for the Conversion of their Hearers by their Sermon; when *res ipsa loquitur*, there can be no such

meaning

meaning in them, but rather their own Applause. Painted
 Glas is the more costly, but Plainer is the more perspicuous,
 and so the more useful. Men may spend much time to
 Paint and set their Sermons; but the Plainer, the more
 Profitable. The Child thrives more with the meer Milk
 of the Breast, than all other Sweet-Meats whatsoever. And
 'tis sure the *sincere Milk of the Word* (as St. Peter calls it)
 drawn out of the the two Breasts of the Church, the *Old* and
New Testament, nourisheth more to Everlasting Life, than
 all other *Placensia*, Men-pleasing Oratory whatsoever. The
 Word in the Parable is compared to a *Net*, the World to
 the *Sea*, Men to *Fishes*. If we will have the Fish catch'd,
 the Net must be spread and unfolded; and so must the
 Word be Explain'd, if we will be Fishers of Men. And
 from this, let none on the other side Collect, as if a Rude-
 ness of Speech were Justify'd, the Apparelling this Heavenly
 Wisdom in some tatter'd Stile. No; *Eccles. 12. 9.* Be-
 cause the Preacher was Wise, *He gave good heed, and*
sought out words, and set them in order; he sought out fit
 Words, &c. *Apta non alta*: And certainly 'tis the upshot
 of all Learning, to distinguish Aptly and Clearly of that
 which is Confused, and to illustrate Plainly that which is
 Obscure. Some have a Faculty to *speak obscurely of a plain*
Subject; as if according to that Threatning in the Prophet,
They would cause the Sun to go down at noon. To do GOD's
 Work negligently, ye know is Curfed: We must do herein
 as *David* (1 *Chron. 29. 2.*) who prepared *with all his might*
 for the House of GOD. the Oil in the Lamps of the
 Tabernacle must be *beaten*, *Exod. 27. 29.*) to signifie we
 must beat our Brains in the preparing for the light of the
 Word; not in this sence, to offer *ex tempore* unto GOD,
 that which cost us nothing: No, it ought to be with some
 Labour and Pains. Yet, as St. *Augustin* saith well, there
 is *quadam diligens negligentia*, commendable in a Preacher;
 neither to have his Phrase too curious, nor too careless,
que sic ornatum detrahit, ut sordes non contrahit. While
 the Temple was in Framing in mount *Libanus*, there was
 doubtless the use of all Tools; but when it was set up, 'tis
 said there was not then *either Hammer or Axe, or any Tool*
of Iron beard in it. It may be apply'd to this Spiritual
 Building; while the Sermon is framing in the Study,
 make use of all Authors; but in the very Delivery of it in
 the Temple to the People, what needs there the noise of
 so many Names of Fathers and other Writers, which often
 drowns the Matter it self; and the producing of *Heathen*
Poets. Methinks it is like the bringing of the Un-circum-
 cised

cised into GOD's House, of all the most unfitting. *Thou shalt lift up such Tools upon it* (as 'tis said of the Altar) *thou hast polluted it.* In a Word, so Preach, that the Hearer may be Convicted, his Heart discovered, his Tongue confess not that Learning, Wit or Eloquence, but *That GOD is in you indeed*, that your Tongues are touch'd with a Coal from GOD's Altar. Preaching consists not in Flashes and Rhetorical Descants, and such like pleasing Vanities, but in the *power and demonstration of the Spirit*, in enlightning the Mind, in wounding the Conscience, and healing it again. *The tears of the People are the Preachers praise*, saith St. Hierom. *The words of the wise*, saith Solomon, *are as goads and nails.* *Dicuntur ungere, non palpare*, saith the same Father, not to stroak, but to pierce; not to flatter, but to fright Men out of their evil Courses: And so much for the first Part of the Commission, *To open their eyes.*

The Second Part of the Commission, *To turn them from darkness to light, from the power of Satan unto GOD*, no great difference between them: For as Sin is often set out by *Darkness*, so is *Satan* called the *Power* and the *Prince of Darkness*. As *Grace* is often resembled by *Light*, so is *GOD* also called *Light* it self, *the Father of Light*, &c. Howsoever if this be a Preacher's Office *to turn others*, this Conclusion must necessarily follow also, *viz. he must be first turned himself*: They must not then be such as *live in the Works of Darkness, and under the Power of Satan themselves.* What effect can that Ambassador expect, when his Actions shall contradict his Treaties? Can he hope to draw others to take the Oath of Allegiance, when he refuseth it himself? When our Lives do not second our Doctrine; we shall but pull down with one Hand, what we build up with the other. He that would have a Sermon effectual (saith a Father) *Must first read it himself.* *He can only speak as he ought. who lives as he should.* What sweetness can there be in that Speech to the Hearers, when 'tis contradicted within the Conscience of the Speaker? They can care but little for his Counsel, who is himself careless of his Life. How shall he bless the People, when he is in a cursed Estate himself? How shall he give the Body of Christ to others, who is not a Member himself? As neither the blind nor lame Sacrifice were accepted with GOD (*Hab. 1.*) So are they as unprofitable with Man: The blind in Knowledge, the halt in Conversation. *Pradicat vivâ voce, qui vitâ & voce*, St. Paul bids Timothy be an example to the Believers in his Conversation. Titus in all things to shew himself a pattern of Good works, Gravity, &c. St. Peter exhorts the Elders to be

Examples to the Flock; 'tis the same Word in all three, *Seal*, a Metaphor from a Seal or Stamp, to which the People are like the Wax or Paper, who accordingly receive their Print. *St. Ambrose* well calls the Ministers Life, the Peoples Looking-glass, according to which they usually Dress themselves, as taking whatsoever he doth to be Gospel: Now, if the Glass be false, the Eye be evil, how can the whole Body but be disorder'd, and full of darkness? Nay, he ought to fly the very suspicion of his fame, that he be not so much as *accused* or *ill-reported*.

His Life should be like the *Land of Golben*, light, tho' all the rest of *Egypt* be dark. Like *Gideon's Fleece*, wet with the Dew of Heaven, tho' all the ground about be dry. *Gregory* well compares the Preacher to the *Cock*, as in his Message, which is to cry with *St. Paul*, *Nox præcessit*, &c. *The night is past, the day is at hand*: So in his preparation, *Qui prius alis insonat, quam cantus emittat*; first wakes himself, before he wakes others: So, saith he, should a Preacher, first shake off the dust of his own Feet, and then take care to clean others; first move himself in good Works, and then draw and drive on others; first Repent himself, and then denounce a Judgement on them that do not: And for this exemplary innocent Life, both in your Selves and Families, hath it not been seriously Charged, and solemnly Vowed, both at your *Ordination* and *Consecration*; many Prayers then made for you in it, if so be it be *yet in vain*? And certainly it is a thing most necessary in this Kingdom, where there are so many that will not hear our Words; where our Works must be the Preacher; where they shut their Eyes against the Light of the Word, there the Light of our Lives must shine before them. And Examples are the stronger Cords of the two. What we say Proverbially of the Plough, *That it thrives best when the Husbandman saith not* *It*, but *Venite*: So it is with the Seed of the Word. When the Sower can say with *St. Paul*, *Be followers of me*, as you see me do, do likewise. The Life and Doctrine are like that Sign of *Castor* and *Pollux*; when they are seen together, are a presage of a prosperous Voyage; when asunder, they portend a dangerous Storm. *If thou livest well* (saith *St. Hierom*) *thou art as the spiritual Man, Judge of all*: *If thou teachest well and livest ill, a judge only of thy self, and judged of all*. *By thy Teaching, thou tellest the People how to live*; *by thy Life, thou shewest GOD how to Condemn thy self*. There are some like *Nebuchadnezzar's Image*, the Head was of Gold, but the Feet of Clay. They have golden Wits, but their Conversation is Earthly and Sensual. Whe-
the

ther that be true or no that is Proverbially said of *Tuffer* that he wrote excellently well of Husbandry, but himself was the worst Husband that ever Water wet; 'tis true of many in this sence, who can Preach very well to save others, but *cast away themselves*. In a word, let us teach and so do, that we may both *save our selves, and then that bear us*. And *Thomas Aquinas* makes it a greater difficulty for a *Prelate* to be saved, than another Man, for this Reason, *Because he bath other Mens sins lying upon him, besides his own*; and for the same cause, *St. Chrysostom* saith the like of Ministers also, and that seriously, *That he thought few of them would be saved, both because more is expected from them than from others, and their Sins greater than the Sins of others*. The hazard of which *St. Augustin* saith was the cause he *swept at his Consecration*. The like saith *St. Ambrose*, *No Office more excellent*; and if they fall none, more dangerous. *A great honour*, saith *St. Hierom*, *but if they sin, a great fall*. *The one is not such a Joy, as the other a Sadness*. The nearer we approach to GOD in our Service, the greater is the Offence, if we shall run into Rebellion. See the Apostle's Argument, *Rom. 2. 21, 22, 23, 24. Thou that teachest another, teachest thou not thy self? Thou that preacheest, &c.* In the Law, 'tis observ'd the Measures and Weights of the Sanctuary, were double to the Common; and so are the Sins of the Officers of GOD'S Sanctuary that draw nigh to him double and treble to the same Sins in the Common-people. If the Priest annointed did sin, his Offering for Expiation was to be as much as for the Sin of the whole Congregation; so the Sins of such as are consecrated and set apart for GOD'S Service, require a deeper measure of Repentance; a greater portion of Sorrow, than might suffice for many others, by how much they are the more scandalous. And hath not this of late been the Cause of the Contempt of our Calling? That the *Vulgar* (tho' erroneously) have argued from the Persons to the Offices, according to that of *Malac. 7. 8. Because ye have departed out of the way, and corrupted the Covenant of Levi, therefore have I made you base and contemptible before all the people, according as you have not kept my ways*. A good strict Life, needs no other help to gain respect. Vice usually stands in awe of Virtue. See but that instance in *Herod, who feared John, and observed him, because he was a just man, and a holy, &c.* 'Tis the prescription of *St. Paul* to *Timothy* and *Titus* for it: I speak the more of it, in regard the contrary hath been pretended, as the Original of all these stirs. A present lamentable Example we have in this Person, the Fruit of whose Life hath been

this ignominious Death, both Scandalous, both Lamented. Yet in this differing, his Life a continual Spiritual Death; his Death a beginning, and a great progress of a Spiritual Life. Let him Die in your Thoughts for his Life; but let him live in your Memories by his *Penitent Death*; forget the former, and imitate the latter. And thus we have consider'd the second Part of the Text, Applicatory to this our *Brother*, as it was to have been his Employment towards others.

A word of it only as it was *effectually found in himself*; and so we shall have done with it.

Ye have here a three-fold Metaphorical Description of the *sinful State of Nature before Conversion*, and the State of Grace after it.

The former by 1. *Blindness*, 2. *Darkness*, 3. *Slavery*.

The latter by 1. *Sight*, 2. *Light*, 3. *Liberty*.

The *Division* of the former is somewhat like St. John's *Tricotomize*, &c. referring all in the World to the *Eye*, the *Flesh*, and *Life*; according to the usual Distinction of Sins, into those of the *Heart*, *Faith* and *Custom*. The first *ex Ignorantia*, the second *ex Infirmitate*, the third *ex Studio*. As this sinful Condition by nature is a *dead estate*, you may perceive three Degrees of it, according to a Distinction of St. *Augustin's*. The first (*Blindness*) is like the Man dead in his *Bed*. The second (*Darkness*) put into his *Coffin*. The third (*under the power of Satan*) laid in his *Grave*. Three such our Saviour raised to Life. *Jairus's* Daughter in her *Bed within doors*. The *Widow of Naim's* Son in his *Coffin carrying out*. And *Lazarus* putrifying in his *Grave*: All were Miracles, but the last the *greatest*. Such several Degrees of Sinners, is St. *Paul* here sent to raise from the Death of Sin, to the Life of Grace; to the last Degree of which (to magnifie G O D's Mercy the more) was this our *Brother* fallen, and raised again by Repentance.

1. The first Degree of our wretched Estate before Conversion, is set out by a *Blindness* (to open their eyes, therefore blind before) which indeed is like his, *John 9. 1. from our every birth*. And yet in many things, this of the Soul is worse than that of the Body. He that is blind in Body is glad of a Guide, these often scorn Instruction; the former thinks them happy that see, and desires it; these despise such, and will not see tho' they might. The one believes he is blind, and laments it. The other thinks he sees well enough, like the *Pharisees* (*John 9. 41.*) The *Corporally Blind* sometimes excel in parts of the Mind, as *Memory*, &c. But a Man Spiritually Blind, hath no good thing in him at all.

2. *The second by a Darknes*, as the *World* the *first Day* of the *Creation* was *empty* and *void*, wrapt up in a *confused Darknes*; such is our estate, as we are *Born* at *first*, void of all good (*Rom. 7. 18.*) *Darknes* in the *Understanding*, *Confusion* in the *Affections* and *Conscience*: And there is some similitude between them. *First*, a *Man* in *Darknes* is subject to *Error*, so are such to go *astray*, resembled in the *lost Groat* and *Sheep*. *Secondly*, Subject to *stumbling*, so are these to dangerous *Falls* and *Scandals* in their *Lives*, till they slip at last into that *Pit of darknes*. *Thirdly*, *Insensible* of any *evil* before them. So are these of *Hell* and *Damnation*, let them be never so often warned. *Fourthly*, Subject to *Mistakes*, to think they are right when they are wrong. So are such often strongly conceited, they are in the way to *Heaven*, and yet *Positing* the contrary. *Lastly*, Subject to *Fears* and *Frights*; such is the Case of those, who live in the *Works of Darknes*, they have many *Horrors* and *Scares* within their *Consciences*, especially if they fall into *danger* of *Death*, by *Sickness* or any other *Accident*: *The same which this our Brother often acknowledged to have been his Condition before his Conversion.*

3. *Thirdly*, By a *Slavery*, and the worst of any (*omni malo & exitio peior*) under the *Power* or *Thralldom* of *Satan* (*2 Tim. 2. 26.*) An Emblem of it ye have in *Sampson*, who had his *Eyes* first pull'd out by the *Philistines*, and then bound in *Fetters*, and made to grind in the *Prison*; 'tis so express'd *Esay 42. 7. To open the blind eyes, to bring out the prisoners from the prison-house.* Signified somewhat by the *Israelites* miserable Estate in the *Egyptian Bondage*. They were in a *strange Countrey*, and so the more helpless, hopeless. Such is this, where we are *Pilgrims* and *Strangers*: The *Task-masters* may resemble the *Buffetings* and cruel *Exactions* of our *Spiritual Enemies*. *Pharaoh* commands to have their *Children kill'd in the birth*; and so doth *Satan* endeavour daily to crush the very first *Motions* and *Beginnings* of any *Spiritual Birth* in us, like the *Dragon* in the *Ravelation*, when he could not *Murder* the *Mother*, attempted the *Child as soon as it was born*. Sin is in us as in the *stream*; in *Adam* as in the *Spring*; in the *Devil* as in the *Sea*, from whom as all comes, so to whom all that dye in them must return. And yet herein, as *Anselm* observes, by some Circumstances the *Scholar* exceeds the *Master*, the *Sins of Men* may be greater (saith he) *He sins against G O D* reprobating him, *Man against G O D* recalling him. *He is hardned against the punisher of him*, *Man against the allurer*. *He against one not seeking him*, *Man against one dying for him.*

For the state of Grace by Conversion, 'tis,

1. Set forth here by *Sight* (to open) *Corporal* Miracles are ceased, but behold a *Spiritual*, the greater remains. If any should Question us, whether the Word we Preach be Christ's, we may reply as our Saviour to the like from *John* by his Disciples, Go, tell him the blind see, the lame walk, &c. My works testify of me. And indeed it is Christ's work Originally, tho' Instrumentally ours. *Elisha* may send his *Servant*, and his *Staff*, but no life to the *Shunamites Child* 'till he come himself. The *Cock* may Crow twice or thrice, but *Peter* remembers not himself 'till Christ looks on him. As 'tis not all the outward Light in the Sun will make a Man see, if there be wanting the Light of the Eye within; so all outward Admonitions avail not, without the seconding of them by the Spirit. The first thing made in the Creation was Light; and so it is in the Regeneration, the Lightning of the Conscience, which *Solomon* calls the Candle of the Lord, searching all the inward parts of the heart, (and this was it that gave the first Token of Spiritual Life in this our Brother.)

2. By Light, as *Matth.* 4. 16. The people that sate in darkness saw great light, and by it (to omit divers others) is especially signified Comfort, as the contrary is usually by Darknes.

Observe hence, That Conversion puts a Man into a lighsome and chearful Condition. See *Psalms* 97. 11. *Luke* 1. 79. *Matth.* 9. 2. be of good cheer, &c.

Object. It doth not seem so, but rather that wicked Men have the merriest Lives.

Answer. First, You must not always judge of Mirth by outward Laughter; Men sometimes laugh more at a Jest than at the news of a Pardon: But they are said to Joy in the latter, not in the former.

Secondly, It may be the Fault of some Christians, like *Sampson's Wife*, to Weep all the Days of the Feast; like *Mary Magdalen*, Lamenting the loss of Christ, and yet she was talking with him. Men may be in the Estate of Joy, and yet not apprehend it. Like *Hagar*, tho' there was a Fountain of Water near her, yet 'till GOD opened her eyes to see it, cries out for thirst.

Thirdly, If we shall take a Survey of this Carnal Mirth, we shall find it not worth the naming. For the brevity, *Job* saith enough, It lasteth but for a Moment. If like *Jonas's* Gourd it come up in one night, it withers the next; usually like that Creature the Naturalist speaks of, which dies the same Day it is brought forth. If like the *Marygold*, their Hearts open in Mirth at Sun-rising, they shut again in Sad-

ness before it be down. If it hath any Light in it, 'tis like that of a *Candle* (as *Solomon* compares it to) that gives a fair Light in a Room for the present, but the least puff of Wind puts all out. In the midst of their Jollity, the least *Frown* of a *Superiour*, a *thwart* of an *Equal*, any *Affront* of an *Inferior* imbitters all. Only *Mordecai's stiff Knee*, so turns the Edge of *Haman's* proud Heart, that all his honour availed him nothing. *Nabal* can be Merry enough at his drunken Feast o'er Night; but a little ill News told him in the Morning, makes his Heart to sink within him like a stone. While the *Play* lasts, the *Sensualist* laughs, when 'tis done, he's in his dumps again. Whilst the *Gamester* wins, he's well pleas'd; but when the Game once turns, and he hath made all away, he is ready to make away himself. For the Fruit of it, tell me you that give your selves to *Pleasure* all the Day, doth not a Heavy-heartedness conclude it in the Evening? Doth not usually such sensual Mirth go out like a *Candle*? Leaves the stink of a Snuff behind it, *Damps* and fore *Griefs* within your Consciences. I am sure it was that which this our Brother often acknowledged; and it had been said by *Solomon* before him, *Prov.* 14. 13. In their laughter their heart is sorrowful, (see the shortness) and the end of their mirth is heaviness, (see the issue.) One fitly compares it to *Lightning*, which as it is but a *Flash* and away, so the Fruit of it is but a blast upon the Heart; and as after a *Lightning* often follows *Thunder*: So after this flashy Mirth, loud *Cries* and *Tempests* in the Conscience, take one with the other, and in Reason 'tis not worth the having. But this spiritual Joy adds no such Sorrow with it, and even tho' sorrowing, yet always rejoicing. The poor Condition of the former, see *Isaiah* 24. 7, 8. and the Magnanimity of the latter, *Hab.* 3. 17. of both which, having so lately tasted, how savoury have I heard this our Brother thus to distinguish.

Thirdly, By a setting at Liberty (from the power of Satan) so 'tis express'd (*Luke* 4. 18.) to Preach Deliverance, and setting at liberty them that were bruised. Before every Lust was a Commander, the Devil General; but now he is deliver'd from them all, and out of the heaviest Yoke of Thralldom, to the most glorious liberty, even of the sons of GOD. To ransom, or rescue a Christian from the Slavery of the Turks, was ever accounted an honourable Act; but the Converting of a Sinner from the error of his way, must needs exceed it. I need not tell you, 'tis GOD's Act thus to enlarge the heart; 'tis plain it must be so, if you consider but the strength of him under whom we are bound, and see how especially it is given to the blessed Trinity.

GOD

GOD
indeed
What
ving G
himself
hension
vily co
Well h
the sna
Blessed
teeth, l
Fowler,
And
in Con
Mercy
Sinners
Fruit of
For
there is
I shall
many w
should b
say thu
Jesus Ch
Pattern
might
infinitel
himself
Manasse
was not
Scandal.
evident
rare Me
high Sin
Comfort.
And l
upon so l
ning. C
all other
had foul
after his
fore he d
Charge t
than to t
time. (C
week Old
more up
when the

G O D the Father draws : 'Tis the Son which makes you free indeed ; where the Spirit of the Lord is, there is a liberty. What little freedom of Will we have naturally to any saving Good, this our Brother would sufficiently testify in himself, who for a long time (tho' he wanted no apprehension of his Misery) continued stupid and senseless, heavily complaining for the want of a Spirit of Compunction. Well he was once held with the Cords of his own Sins, in the snare of the Devil, taken captive of him at his will ; but Blessed be the Lord that hath not given him as a prey unto his teeth, his soul is escaped as a Bird out of the snare of the Fowler, the snare is broken, and he is deliver'd.

And now having seen the *Enlargement* of him : Let us in Conclusion take a short view of the *Latitude of G O D's Mercy to him*, (which stands always wide open to penitent Sinners) in the *Third* and last Part of the Text, *the happy Fruit of all, in his receiving Forgiveness.*

For the Doctrine hence observable, That *wheresoever there is true Repentance given, there is Forgiveness attained.* I shall not need to enter into any farther Declaration, so many worthy late Divines have so fully opened it, that I should but light a Candle to the Sun in it. Only let me say thus much, That if *St. Paul* were the *first upon whom Jesus Christ did shew forth all long suffering and mercy, for a Pattern for them that should come hereafter*, this our Brother might be a *second*, in whom *G O D's Mercy* hath been infinitely magnify'd. In his own Judgment he censured himself above all former Precedents whatsoever, even of *Manasses* himself, who he thought had not that *Knowledge*, was not trusted with that *Function*, and incurred not that *Scandal*. And yet for this particular, he had it not only by evident Arguments made apparent to him, but also by a rare Measure of *spiritual Refreshings sealed within him*, A *high Sinner*, a *deep Repentance* : And loe, a *large Dole of Comfort*.

And let it not seem so *improbable*, that so great a Sinner upon so humble a Contrition, should have such an *Enlightening*. Our Saviour appeared *first to Mary Magdalene* before all others, *who had seven Devils cast out of her*. *St. Peter* had foully deny'd his Master with *Oaths* and *Curses*, yet after his *bitter Weeping*, our Saviour appeared to him, before he did to the rest ; and the Angels gave a *more special Charge* to tell the blessed News of his Resurrection to him, than to the others. 'Tis true he was but an *Infant* for his time. ('Twas his own Speech, *he reckon'd himself but a meek Old.*) Now for *Infants*, the Father sometimes smiles more upon them, takes them oftner in his Arms, than when they come to farther Years. And such is found by
expe-

experience to be GOD's dealing with some of his at their first Conversion: When the Israelites were newly deliver'd out of Egypt, GOD was more careful at that instant for their peaceable Travel, than afterwards, (Exod. 13. 17.) More Mirth was made at the very Return of the Prodigal, than had been for the other Brother, that had never so Offended. More Joy for the return of one lost Sheep, than for the ninety nine, not gone astray. And if we can be perswaded, he might Reap a full Crop of Joy in Heaven afterwards: Why may it not be believed, he might receive some first Fruits, as an earnest, some few Hours before here.

Concerning these spiritual Refreshings, some of our Practical Divines observe these Particulars, That either they follow some deep Humiliation (Esay 66. 2.) *I will look to him that is of a contrite spirit, &c.* Or, as a Reward after a Conflict with Victory. (Revel. 2. 17.) *To him that overcometh will I give of the hidden Manna, &c.* Sometimes it is accompanied with Satan's malice, like St. Paul after his Revelations, had the messenger Satan buffeting him, (2 Cor. 12. 7.) The effects are some extraordinary Spirit of Prayer (Rom. 8. 15, 16.) A farther Abasement of the Party himself; as Job after he had seen GOD, (Chap. 42. 5, 6.) and undervaluing all the things of this World in respect of it, as David (Psalm 4. 12.) A longing to have that Joy in itself, like St. Paul after his Raptures, wishing to be dissolved (Philip. 1. 23.) And for the time 'tis observ'd usually to be against some heavy Tryal, a Viaticum against the approach of Death, or the like. Now all these were evidently found in him: His Sorrow was deep, his Conflict many, the Effects were to my Admiration, and the Time very seasonable, being deferr'd 'till that very Morning before his Execution, (the Cause I believe of his so undaunted a Spirit at the sight of it.) Well, you see how fitly Repentance may be termed a *γλυκυπικρον*, the Root is bitter but the Fruit sweet; 'tis a stormy Voyage, but a rich Return, a sharp Medicine, but very Sovereign. At the entrance 'tis like our Saviour's draught of Gall and Vinegar, but the conclusion is like the end of Jonathan's Rod, dipp'd in Hony-comb, the End of that Man is in Peace and Joy. Pour out as many Tears upon thy Self-offering to GOD, as Elijah did water the second and third time upon his Sacrifice at Mount Carmel. The fire of GOD's Spirit shall descend, and lick up those Drops into Spiritual Joys, and dry up all tears from thine eyes. The Spirit of the Lord may be well said to move upon the face of such waters. These Rivers, as they have their Head in Paradise, their Spring in Heaven; so they return to Heaven again. This holy Water drawn at this

this Spiritual Marriage, will Christ turn into *Wine* indeed, give such the *Garments of Gladness* for the *Spirit of Heaviness*. To Conclude, How can it be, but a joyful Estate, when a Man is assured his Sins are forgiven? *He hath Peace with GOD, Peace of Conscience, Peace with Death.* The two latter are Consequences of the first.

First, He hath Peace with GOD, Rom. 5. 1. They report some *Fires* nothing will quench them but *Blood*. 'Tis true of the Wrath of GOD for Sin, nothing but the Blood of Christ can appease. It was *Rehoboam's* Speech to the *Israelites*, *My little finger shall be heavier than my Fathers loins.* 'Tis true in this sence, for Sin, the least degree of GOD's Displeasure, is more than all the Worlds. A Man without this Peace, be he deck'd with Jewels, is but like a fair Room *richly* hung, but wants a Roof; Who would make Choice of it for his Lodging? Such is the Man, be he never so gorgeously apparell'd, if he lies yet open to the Revenge of Heaven, *whose iniquities are not covered.* Let it be the Praise of *Italy* to be the *Garden of the World*: It is a Christian's Happiness to be the *Garden of GOD*, that the *Tree of Life* is in the midst of him, that *GOD is at Peace* with him.

Secondly, He hath Peace of Conscience. The *Earth* no outward weight can move, yet the stirring a few unruly Vapours within, will make some Parts to *quake*: There are some Men, no outward Crosses can trouble, but the Guilt of some *secret Sins* within hath made them tremble. The Soul of a wicked Man is often like a *troubled Sea*, or like the *Ship in a Storm* the Disciples were toss'd in; but as soon as Christ entred, there was a *Calm*. So as soon as the Conscience is possess'd of Christ, there is Peace. Some when they are *disquieted* in their Minds, do as *David* wish'd he could do (*Psalms 55. 7.*) *When fearfulness and horror overwhelmed him, Oh, that I had Wings like a Dove, then would I fly away and be at rest.* Go travel, as if they would out-ride the cry of Conscience which they carry with them. Some send for *Musick*, as *Saul* for a *Harper* when his *evil Spirit* came upon him. Others deal with their Consciences, that thus Arrest them in GOD's Name, as some have done with the *Serjeant*, make him *Drunk*, and so escape him. These ways and the like, had this our Brother tried formerly, but found no sound Peace, till he thus turned to Christ, the Prince of it. The *Marriners* in that mighty Tempest, rowed hard to get the Ship to Land, but no means would do, till *Jonas* was cast out, and then presently the Sea ceased from her raging. I have been a Witness of strong Tempests raised within his Conscience, when he first grew sensible, but after he had *disburthen'd it*, and out with those pressing Sins, in such salt and over-flowing Tears, in

Con-

Confession and Repentance, he soon found the Fruit of that Call of our Saviour, *Come unto me you that are weary and heavy laden, and I will give you rest.* Having like Noah's Dove strayed from the Ark of Christ, he found no rest for the Feet of his Soul, till he returned to Christ again. 'Tis a usual Division of these four sorts of Consciences, a *quiet but not a good, neither good nor quiet, a good but not a quiet, both good and quiet.* The two former he had experience of in his Life, the two latter near his Death; the *Misery* of the one, and the *Happiness* of the other (which he had so lately exchanged) how sensibly have I heard him express, apprehending in the deepest degree of his Humiliation, more true Content, than in the height of all his sinful Pleasures. Chrysostom calls the Conscience *GOD's Coin*, wherein as the King's Image is in his, so is GOD's instamped in this. And therefore as we give that which is *Cesar's to Cesar*, so he exhorts, to give this which is *GOD's to GOD*: And a good Conscience before *GOD and Man*, 'tis the richest Pearl, the most invaluable Treasure under Heaven, St. Paul's Glory and Joy, 1 Corinth. 1. 12. Acts 23. 1.

Thirdly, He hath Peace with Death: A Bee without her sting is more fear'd than hurtful; 'tis so with this, once freed from the Guilt of Sin, the sting of it. He that knows he owes nothing, flies not the Approach of the Bayliff. He that is assured of the blotting out of the Hand-writing that was against him, needs not to shun the Arrest of Death. Be it sudden, yet 'tis not untimely to him. What a measure of this Christian Valour was found in this our Brother after this spiritual Sealing, hath been manifested before many Witnesses, and needs not any Repetition here. Only observe what this blessed Change in him, had wrought in others of him. He once wept much by himself in private, when the Tongues of Men with good Cause were open against him in Publick. Now Tears of all sorts are shed for him publicly, when he had Comforts within himself secretly. He that was hated at his Condemnation, is lov'd at his Execution. Such as were grieved at his Life, are comforted at his Death. He began with his own Tears, he departs with the Sobs of others. And I doubt not, but what he sowed in Tears, he reaps in Joy, what was seal'd here on Earth, is ratified in Heaven. From a Death Temporal he is passed to a Life Eternal. Unto which GOD of his Mercy bring us all for the Merits of his dear Son. To whom with the Father and the Holy Spirit, be all Honour and Glory now and ever more Amen.

F I N I S.



Printed
Dunf
* * W
paralle
of the
Sharp,
terians,

Bishop ATHERTON's Case DISCUSS'D:

IN A

LETTER

TO

The AUTHOR of a late Pamphlet, Intitul'd,

*The Case of JOHN ATHERTON, Bishop of
Waterford in Ireland, fairly Represented.*

In which are produc'd,

Some Original Paper, relating to the LIFE and
DEATH of that Bishop, publish'd from a Manuscript
of the late Reverend Mr. JOHN QUICK, attested
under his own Hand.

CONTAINING

An Account of the most amazing APPARITION ever heard
of, foretelling the Bishop's untimely End; proved by un-
questionable Authorities. With a TRUE COPY of
his Last SPEECH at the Place of Execution, (wherein
he owns himself Guilty of the Crime for which he suf-
fer'd) taken by one Mr JOHN PRICE, then present.

To which is added, the RELATION of his Penitent
Death and Funeral Sermon:

L O N D O N :

Printed for E CURLL at the Dial and Bible against St.
Dunstan's Church in Fleet-street: 1711. (Price 1 s.)

* * Where may be had, *Fanatical Moderation: Or, Un-
paralell'd Villany Display'd.* Being a faithful Narrative
of the Barbarous Murder committed upon Doctor Adam
Sharp, Archbishop of St. Andrews, by the Scotch Presby-
terians, May the 3d 1679. Price 1 s.

A
LETTER

To the *Author* of a Pamphlet, Intitul'd,
The CASE of Bishop ATHERTON fairly
Represented, &c.

S I R,

WHEN I publish'd Bishop *ATHERTON's* Case, I thought I had sufficiently guarded against all Misrepresentations that cou'd have been made relating to any ill Design in so doing, by the Advertisement prefix'd thereto; neither shou'd I again trouble the Public with this Matter, were it not to offer some Original Papers lately communicated to me, and to clear my self from the Ungenerous Reflections you have been pleas'd to throw upon me, tho' with no more force of Reason or Proof, than what you your self call *just Suspitions*, which way of Procedure can never be look'd upon of any Validity with considerate Persons.

In the beginning of your Book you declare, that you had *no other Design in publishing your Reflections, but to vindicate the Episcopal Order from my sly Insinuations*, and yet in Pag. 6. you say, *You cannot charge me with designing to asperse that Sacred Body; but add, that it looks a little suspicious, by setting forth a Story which ought to be forgotten.*

Cou'd I imagine, Sir, that the rest of the World were as Censorious and Uncharitable as your self, I shou'd have then sufficient Reason to wish, that I had never medled in this Affair; but as I solemnly declare in the Presence of Almighty God, I had not the least ill Intention in what I did, nor any other Design but to expose the Heinous Sin of *Unnatural Lewdness*, and not the Man: Nor

can

can I think his Death will be look'd upon as any Reflection on to the Sacred Order of Episcopacy, (for which I have the highest Veneration) since as it has been judiciously observ'd by the Pious and Learned Bishop *Usher*, *the Great Penitence of his Death must be look'd upon as a satisfactory Atonement for all the Errors of his Life.*

'Tis not my Design to enter into a large Controversy about the Death of this Unfortunate Gentleman, but next to the Publication of his CASE, the great fault you alledge against me, and for which you say Pag. 10. I ought to Answer, is for the following Passage in my *Advertisement* prefix'd to the Bishop's Case; where I say, ' That after his Condemnation, he was so far from endeavouring in the least to palliate his Crimes, that he not only confess'd them with the greatest Abhorrence; but freely open'd the inmost Recesses of his Soul, and declar'd the very Temptations which induc'd him to commit those abominable Facts for which he suffer'd.

This I thought I was oblig'd to say in behalf of so True a Penitent, who had freely own'd himself so Great a Sinner, and confess'd, (Pag. 10. of the Case) ' That his reading of bad Books, viewing immodest Pictures, frequenting Plays; Drunkenness, &c. were Causes and Inticements to these foul Facts; Which Confession, Sir, can refer to nothing else but the Sin of *Uncleanness*, and not, as you would insinuate to the Sins of *Thought, Word and Deed, of Omission and Commission against God and Man, contrary to the Light of Knowledge, and often checks of Conscience*; this being a Charge of which all Mankind must own themselves Guilty.

In the next Place, Pag. 11. you say, ' That you know, and do maintain, that nothing is more wide from the Truth, than my false *Inuendo* of the Bishop's owning the Crimes for which he suffer'd. This Assertion is likewise further back'd by you in Pag. 12. where you affirm, that he also deny'd the Fact in his *Last SPEECH* at his Execution, as it is very plain from Dr. *Barnard's* words, *That at his Death he deny'd the Main Thing in the Indictment, &c.*

Now, Sir, as you have often charg'd me with disingenuity drawn only from bare Suppositions of your own, I desire to know with what even the least Colour of Justice you can talk of the Bishop's denying the Fact in his *Last SPEECH*, and quote Dr. *Barnard* for it; when the Dr. has ingenuously own'd, (Pag. 17. of the Case) ' That he would not attempt to relate the Bishop's *SPEECH* at the Place of Execution, unless he cou'd remember exactly

as his own Expressions, which he cou'd not do; and therefore only rehearses the Purport of it at the beginning, breaking off with an &c.

Could you, Sir, have produc'd the Bishop's last Speech, I doubt not but you would readily have printed it, and that indeed would have been a sufficient Authority of what you so strenuously endeavour to prove, *viz.* *That he denied the Crime for which he suffered*; but to prove the contrary, I here give you the True Copies of Two Original Papers, attested and signed by the late Reverend Mr. JOHN QUICK, and one Mr. JOHN PRICE, who was present at the Bishop's Execution.

No. 1.

*A True and Amazing Relation of the Notorious Unclean-
ness, Incest, Sodomy and Murther, committed by Doctor
John Atherton, Lord Bishop of Waterford in the King-
dom of Ireland; with the manner of the Discovery there-
of, by the most apparent, undoubted and prodigious Ap-
parition that was ever heard of, (enough to convince
the greatest Atheist) whereupon the said Bishop was tryed,
condemned and hanged for the said Crimes in his Cano-
nical Habit: Together with the said Bishop's Confession
at the Place of Execution, as the same was Copied from
a Manuscript of the Reverend Mr John Quick, (Assi-
nister of the Gospel lately deceased in September 1706.)
the Truth whereof is in the Original attested by him un-
der his own Hand.*

THE Providences of God ought to be observed and recorded, especially when there be singular and extraordinary Circumstances in them. What I now write I had from Persons of good Quality and great Veracity, who were present at the Examination, and had Relation and Conversation with two of the Persons concerned in this History.

Doctor Barnard, Dean of *Ardagh*, that wrote the History of Bishop *Atherton's* Repentance, (which in truth was very great and rare, and a wonderful Instance of the Almighty Power of Divine Grace) did not in the least touch at the Crimes for which he suffered: We may guess at the Reasons; first, he wou'd not bespatter his Order, it being a very foul Reflection on the Hierarchy, that one

of that Eminent Charge should be branded with such heinous Crimes, and have his Fingers dipt in the Blood of his own Bowels : Secondly, next to its never having been committed, it was better never to have been remembred more, in truth all Sin should be forgotten and forsaken : But that miraculous Work of God in detecting it, and thereby bringing the Proud, Incestious and Bloody Prelate unto a most bitter Evangelical Repentance, and (as a Rational Charity must needs oblige us to believe) into the Blessed State of Grace and of Eternal Glory ; I say such a miraculous Work of God ought to be had in everlasting Remembrance ; the Works of the Lord are great, and thought on by all those that have pleasure therein.

There are Three Scenes in this Tragedy.

At *Minehead* in the County of *Somerset*, *Anno Dom. 1636* or thereabouts, there lived an Ancient Gentlewoman the Widow of one *Mr Leaky*, of what Quality her Husband was I cannot learn, but then her only Son was a Merchant in that Town, that drove a considerable Trade betwixt it and *Waterford*, and some other Parts in *Ireland*, and was reputed worth about 8 or 10000 *l.* Estate. This Gentleman (the Son) had but one Child by his Wife, of both which we shall hear enough by and by.

Mrs. Leaky the Old Gentlewoman was of a very free, pleasant and chearful Temper, exceeding good Company, and would render herself by her Carriage and Discourses, by her Expressions and Conversation, exceeding acceptable and delightful to all sorts of Persons ; insomuch, that they would often say to her and to one another, that it was a thousand pities such an excellent good natured Gentlewoman should Die : And in the midst of all her Mirth she would tell her Friends, *as pleasing as my Company is now to you, you will not care to see and converse with me when I am Dead, tho' I believe you may.*

However, die she did, and being dead and bury'd, she was sometime after seen again by Night ; and at last at Noon Day, in her own House, in the Town and Fields, at Sea and at Shoar, whereof I shall give you some Eminent Instances.

A Doctor of Physic that lived at *Minehead*, having been in the Country to visit a Patient, as he returned Home towards the Evening he met with an Ancient Gentlewoman ; he accosts her very civilly, falls into Discourse with her, and coming to a Stile lends her his Hand to help her over ; but finds and feels it to be prodigious Cold, which makes him to eye this Gentlewoman more wishfully than he had done before ; and he observes, that

in speaking she never moved her Lips, and in seeing she never turned her Eyes or Eye lids. This and some other Circumstances affrighted him, and suggests to his fearful Mind, that it must be Mrs. *Leaky*, of whom there was a general talk in the Town, that she was dead but walk'd again, and was seen of many; whereupon when he comes to the next Stile he passed over, but never turned back to pay her his former Ceremony and Respect of his Hand, which so Incens'd this Old Hag, that she grew as froward and sullen as the Doctor, and kept Silence, and gave him no more Mouth Speech since he was become as mute as a Fish towards her: And when they came to the next Stile she got before him, and sat just in the middle of it; so that when he came to it the way was stop't; hereupon he turns aside and goes to a Gate, thinking to cross over that, to go into the High-way; but when he comes thither, she sat astride over that also; but some how or other he got over, and coming to the Town with the *Spectrum*, she gives him a kick, and bids him be more civil next time to an Ancient Gentlewoman.

But this was nothing to what Pranks she play'd in her Son's House and elsewhere. She now at Noon Day appears upon the Key at *Minehead*, and cries out a *Boat, a Boat boe!* If any Boatman or Seaman was in sight, and did not come, they were sure to be cast away; and if they did come it was all one, they were cast away, it was equally dangerous to please or displease her. Her Son had several Ships sailing betwixt *Ireland* and *England*; no sooner did they make Land, and come in the sight of *England*, but this Ghost would appear in the same Garb and likeness as when she was alive; and standing at the Main-Mast would blow with a whistle, and tho' it was never so great a *Calm*, yet presently there would arise a most dreadful Storm, that would break Wreck and drown the Ship and Goods, only the Seamen should escape with their Lives, the Devil had not Power from God to take them away. Yet at this rate by her frequent Apparitions and Disturbances, she had made a poor Merchant of her Son, for his fair Estate was all bury'd in the Sea; and he that was once worth Thousands, was reduced to a poor and low Condition in the World; for whether his Ships were his own or hired, or if he had but Goods aboard to the value of Twenty Shillings, this troublesome Ghost would come as before and whistle in a *Calm* at the Main-Mast at Noon Day, when they had descry'd Land, and then Ship and Goods went all to wreck out of hand; insomuch, that he cou'd at last get no Ship wherein to store his

Goods

Goeds, nor any Mariner to sail in them, they knowing what an uncomfortable and fatal loosing Voyage they should make of it, did refuse to serve.

In her Son's House she had constant Maunts by Night and Day; but whether he did not or would not own it, he always profess'd he never saw her: Sometimes when he hath been a Bed with his Wife, she wou'd cry out, *Husband, look there is your Mother?* And when he turned on the right side to see her, she was got to the Left, and when he turned to the Left side of the Bed, she was got to the Right; only one Evening their only Child, a Girl of about five or six years Old, lying in a Truckle Bed under them, cry'd out, *Oh! help me Father, help me Mother, for Grand-mother will choak me:* And before they could get to the Child's Assistance, she had actually murther'd it, and they found the poor Child dead, her Throat having been pinched by two Fingers, which stop'd her Breath and strangled her. This was the forest of all their Afflictions, their Estate was gone before, and now their only Child was gone also, you may guess at their great Grief and Sorrow.

One Morning after the Child's Funeral, her Husband being abroad, about Eleven in the Forenoon Mrs. Leaky the Younger, went up into her Chamber to Dress her Head, and as she was looking in the Glass, she spies her Mother-in-Law the Old Beldam looking over her Shoulders. This cast her into a great Horror, but recollecting herself, and recovering the Surprize of her Reason, Faith and Hope, having cast up a short silent Prayer to God, she turns about and speaks to her; *In the name of God, Mother, why do you trouble my Peace? Saith the Spectrum, I will do thee no hurt? What would you have of me, saith the Daughter? Why, saith the Spectrum, thou must go over to Ireland, and visit thy Uncle, the Lord Bishop of Waterford, and tell him, that unless he doth repent of the Sin whereof he knows himself Guilty, he shall be hanged. Mother, saith she, this is a Sleeveless Errant that you send me about, my Uncle is a great Man, and if I should deliver him such an idle Message, I should but render my self Ridiculous: Pray, Mother, what was the Sin whereof he was Guilty, and must repent or be hanged? Why, saith she, if you will know, it was Murther: For when he lodged at my Brother's House at Barnstaple, he being then marry'd to my Sister, got my Brother's Daughter with Child, and I delivered her of a Girl, which as soon as he had Baptized, I pinched the Throat of it and strangled it, and he smoaked it over a Pan of Charcoal that it might not stink, and was bury'd in the Chamber of the House.*

House. Now tell him this is the Sin, of which if he don't repent he shall be hanged. Oh! but *Mother*, replies *Young Mrs. Leaky*, there is no body will carry me over; for if any of our Family or Goods be in a Ship, you appear and raise a Storm, and they be all cast away. To this the Spectrum retorts, thou shalt go and return home again in safety, and I will not trouble thee; and I give thee 30 Days for thy Voyage, but see thou deliver the Message to the Bishop that I have told thee. Upon this the Daughter takes Heart and speaks to her, Pray, *Mother*, where be you now in Heaven or in Hell. At which Words the Spirit look'd very stern upon her, but gave her no Answer, and immediately vanish'd out of sight, and was never seen by her, or troubled her more.

A while after, her Husband returning home, she relates to him all this Dialogue, and the Commission that was given her, and demands his Advice in it, who tells her he would have her go; but the Young Woman before she would go for *Ireland*, consults some godly Ministers about it, to whom she discovers all the aforesaid Passages, and they considering the whole, advise her also to go over to *Waterford*. She crosseth over in the next Ship, and goes strait to the Bishop's Palace, where she meets his Lordship in the Hall, and delivers him the Message she was enjoyned, who makes no other reply than this, *That if he was Born to be Hanged, he should not be Drowned.*

And she not being invited to Drink or stay in the Palace one Night, she takes the first Opportunity of a Ship sailing to *Minehead*, and returns home again in a very few Days to her own House: And being known to be come back from *Ireland*, she is apprehended by a Warrant from some Justice of the Peace, and brought to the Sessions at *Taunton*; and being examined, she gives this Account to the Bench which I have here written. Sir *George Farrell* Knt. living at *Hill Bishops* near *Taunton*, was one of the Justices upon the Bench; Mrs. *Bruin*, a Widow, one of the Daughters was also present in Court, and Mr *Buckley*, then a Minister near *Taunton*, afterwards when I was Minister of *Knightsbridge*, he was Rector of *Thurleston* in the *South Hundred* of *Devon*, heard the whole Examination: From these two last Persons, Madam *Bruin* and Mr *Buckley*, I had this Relation, and this Circumstance more, That the Justices having examined Mrs. *Leaky* on Oath, sent her Depositions up to *Whitehall* to the Council Table, in the Reign of King *Charles* the First. But this Deposition being no Legal Evidence or Proof in Law, the Business was let fall, and the Bishop (however he might

might be suspected) was not at all prosecuted at that time.

And now we must change the Scene from *Minehead* in *Somersetshire*, to *Barnstable* in *Devonshire*. The Town Clerk of *Barnstable* in the Year 1639. was one of them call'd Puritans: He had an Apprentice of about 16 Years of Age, a sturdy Lad, stout enough, his Name was *Chamberlain*, He complained often to his Master, that the House was haunted, and that he was frighted with Apparitions. Sometimes he should see a young Gentlewoman of about 18 or 20 Years of Age, all in White, with her Hair deshevel'd, leading a little Child up and down the Room, which seemed as if it were but new Born; otherwhile, she would carry it in her Arms, but very dejectedly and disconsolately; and she would look upon him in a very doleful and disconsolate manner. After there would come an Old Man in a Gown, and sit upon the Bed by him, staring him in the Face, but spake never a word. These Apparitions were very troublesome to him; his pious Master took him to several Ministers, who convers'd with him, and advised him to speak to it; and one of them encourag'd him to do it, watched some Nights with him; but upon sight of the *Spectrum* was so affrighted himself, that he could not speak, nor would he suffer young *Chamberlain* to speak neither. But one Night as he was sitting up writing some Instrument or engrossing a Deed, he came to a place that was interlined and blotted, and just then comes into the Room (as he thought) his Master, who sits down by him, wedging him in so that he could not get out; he reads the blurred Paragraph over and over, but not being able to make any Sense of it, he takes it up and speaks (as he supposed) to his Master; *Sir*, saith he, *will you be pleased to read this to me, for I cannot tell what Sense to make of it*; but there was no Answer given him, he supposing that his Master was busy in Meditation, thought it good Manners not to interrupt him, till having tir'd himself to pick Sense out of the blotted Writing, which yet he could not do; he takes it up the second time and bespeaks his supposed Master; *Sir*, saith he, *will you be pleased* — And with that casting his Eye upon him, soon discovers the mistake, and finds that it was the *Spectrum* that had so long troubled him. He would then have given his Life for a Half-penny, but plucking up his Spirit, Necessity and Despair making him Valiant, he boldly asks him, *Sir, why do you trouble me? To which the Spectrum replies, Do not be afraid, I will do you no harm; Well, what is it then you would have?* Why saith the *Spe-*

' *Sirrah*, go thou go into such a Room in the House, and
 ' dig there up the Planking, and you shall find 4 Boxes
 ' one upon the other; in the first, there is all sorts of
 ' wearing Apparel of Silk, Sattin and Velvet, for Men and
 ' Women: In the second, abundance of good Table and
 ' Bed Linen very fine, and choice of Holland and Damask.
 ' In the third, there is a Sum of Money in Gold and Sil-
 ' ver ready coyned, and two Silver Pots, one full of Gold:
 Which together with all the rest of these buried Goods
 the Apparition bestowed upon him; but the other Silver
 Pot the Spectrum Commands him upon pain of Death not
 to look into, but to take it and carry it into *Wales*, to Mrs
Betty his Masters Daughter, and when he landed in such
 a Place as the Apparition assigned him, he would meet
 him and deliver him a further Message, and he
 should dispatch all in 10 Days time; but bid him look to
 it that he did not so much as peep into that Silver Pot he
 was to carry over to her, for it was as much as his Life
 was worth. Young *Chamberlain* fairly promised to per-
 form all that was enjoyned him, and at parting the Old
 Spectrum tells him, ' That in the 4th and undermost Box
 ' there were two Cups of very precious Stones inchased in
 ' Gold, take them also, for I freely give them to thee,
 ' and so good Night.

Chamberlain was glad he was rid of the Spectrum's
 Company, and goes to his Rest, and the next Morning
 acquaints his Master with the last Nights Adventure; his
 Master bids him do as he was commanded, and had pro-
 mised.

Accordingly he gets into the Parlour where he was di-
 rected, breaks up the Boards of the Planking, and finds all
 that the Spectrum had discovered to him: He had in Mo-
 ney near 1200 *l.* besides the other Goods, Pots and Cups,
 of which we shall hear more anon. Never did any Fel-
 lows Teeth Water more after a sweet bit, than *Chamber-
 lain's* Eye did to be looking into the forbidden Silver Pot;
 but the fear of the Spectrum's Menaces awed him, and
 kept him, much against his Will, within bounds, tho' a hun-
 dred times a Day he would be pidling about it, to see what
 was in it. However, at last he takes the Pot, goes into a
 Boat, crosseth over the *Barr* at *Barnstable* and the *Seavern*
 into *Wales*, and arrives at the place of the Interview with
 the Old Apparition, which was about 2 miles and a half
 from the Shore. At their first meeting the Spectrum is
 very froward and angry, and tells him very chidingly,
Sirrah, thou hast an earnest longing to be looking into this Pot;
Not I, saith Chamberlain; nay, Sirrah, but thou hast, saith
 the

the Spectrum, and therefore do not lie to me, but get presently unto thy Master's Daughter, and declare to her that Message which I now tell thee, and take to her the Pot. What this Message was, (though he was earnestly importun'd by Madam Fortescue, the Widow of John Fortescue, of Spridlestone in the Parish of Brixton in the County of Devonshire, Esq; from whom I had this Relation in the Year 1668. having been Minister of that Parish, to whom the afore-said Chamberlain was Steward of his Mannor, in the Town and Parish of Collumpton in the same County) Yet would he never discover, but craved the Lady's excuse, because he had marry'd the Sister of her to whom he was to carry the Silver Pot, and he said it would cast a Reproach upon his Wife's Blood and Family. But to go on with the Story; Chamberlain had a scrupulous Conscience, and puts this Case to the Devil, *But what if Mrs. Betty won't take the Pot; then, saith the Spectrum, leave it with her, and tell her from me, that it were better she had and did take it, for she shall hear further from me.*

Concerning this Mrs. Betty, (by the way) she was the dearest of her Father's Children, who was exceeding fond of her; but she having got a great Belly without a Husband in her Father's House, her Parents very severely reprov'd her for her great Sin against God and her own Soul, and the Scandal to Religion, and Infamy to their Family. She after she had gotten it away, as before you have heard, quits her Father's House, withdraws herself from her Relations, and lives privately in Wales for about 7 Years, upon a Portion that had been left her by her Aunt or Grand-mother.

Well, Mr. Chamberlain the next Morning betwixt 5 and 6 comes to her House, knocks at the Door, and down comes a Young Gentlewoman of about 27, with her Breasts naked, her Hair dishevel'd in a very forlorn and disconsolate Condition, and asks him, *what his Business is*; to whom Chamberlain replies, *Mrs. Betty, I am commanded to deliver you such a Message from a Spirit that hath appeared to me*; and he then tells her what was given him in charge, and delivers her the Pot. She refuseth to take it; he tells her she must; she tells him she will not, but he must carry it to him from whom he had it: Chamberlain then replies, *Mrs. Betty, if you do not take it, it will be so much the worse for you, for I am ordered to leave it with you*: With that fetching a deep sigh, and smiting her Breasts, *alas!* said she, *it was not for nothing that I have been so troubled this Night, I was Born to be miserable*; and so without enquiring for her Parents, or inviting him in to drink,

she takes the Silver Pot, and gets up into her Chamber Chamberlain having now discharged his Trust and Errand, returns to the Sea side, where finding a Boat ready for, *Barnstable* he enters into it, and before it launched off, Mrs. Betty comes down into it also, and sits just against him; but all the time they were passing over, never speaks a word to him, nor he to her. As soon as they were come to *Barnstable*, he goes into a Tavern, and she to her Father's House, whom seeing and her Mother, she fell on her Knees, and craved their Blessing. Great was the Joy of the whole House, of the Presence of this Stranger; but she having sat and discoursed them about a quarter of an hour, she riseth, and takes the Key and Hammer that hung in the Parlour, and goes up Stairs and unlocks a Chamber Door, and then locks it again upon her, where she was heard beating out a Board in the Window, and then nail'd it fast again. What she took thence is not known; but having dispatched her Business, she opens the Door, locks it again, comes down, puts the Key and Hammer in their places, and having sat and discoursed with her Parents about a quarter of an hour more, she then begs their Blessing and departs, no Intreaties or Importunities being able to detain her one Night; no not so much as to Drink with them, but over to *Wales* she will go again, where indeed she returns, and lives about 14 Months; and then falling Sick she calls her Maid to her, telling her, that she would make her, her Heir, and leave her 700*l.* after her Death, which was now near at Hand, if she would solemnly promise and swear to her, that as soon as she was bury'd, she would take the first opportunity to go over to *Ireland*, and carry that Silver Pot (but she must not look into it) to her Uncle the Lord Bishop of *Waterford*, with her dying Message to him, *That if he did not repent of the Sin he knew himself guilty of, he should be Hanged.*

The Maid engageth with her Mistress to perform her Will, and a few hours after the Mistress dy'd. Mrs. Betty being dead, and her last Will noised abroad, a Justice of Peace near unto that Place being informed of this unusual Gift and Charge, sends his Warrant to bring the Maid and the Silver Pot before him; and he having examined her, she gives him this Relation of her Mistress's last Will, and her Injunction on her as aforesaid. The Justice commands the Cover of the Pot to be taken off, and looking into it, finds the Skeleton and Bones of a poor little Infant, which surprized the Justice and all the Spectators. Presently News of this was sent up to his Majesty King

Charles

Charles I. and the Privy Council, who dispatched an Order to the Council at *Dublin*, to seize the Bishop of *Waterford*.

This and some other great Crimes jumping against him at the same time, caused his Arraignment, Conviction, Condemnation and Execution: But as he had been a great Sinner above others, so he was an extraordinary Penitent. The Relation of his great Repentance, was wrote and printed with his Funeral Sermon, which was preached by Doctor *Barnard*; and as I said at first, without the least Notice or Mention made of any of his Crimes, or of this which I have now from most faithful Credible Witnesses, inserted in this Paper.

As for the great Treasure which the Devil so freely bestowed upon *Chamberlain*, in those unhappy Civil Wars the Cavaliers in those Parts plundered him of all, except 5 broad Pieces which he reserv'd, and the two Cups, of which also there is this remarkable Story and Providence.

Mr. *Chamberlain* had by his Wife (his Master's Daughter) two Children. With these he and she travell'd from *Barnstable* to *Collumpton*; the Children were put into a Pair of Panniers, one in each, and the two Cups ty'd upon the Saddle betwixt them. As they were travelling in a fair Summers Day in *July 1650.* over *Black Downe* in the way to *Collumpton*, about Noon the Sun was over-cast with a very dark and thick Cloud, and on a sudden it falls a Thundering very grievously and terrible, and a great Thunder-Clap struck in between the poor Children, which being done, the dark Cloud vanish'd, and the Heavens cleared up again as bright as before; only poor Mrs *Chamberlain* all in Terror and Horror, supposing her Children to have been destroyed by it, crys out, *Oh! my Children, my Children*; but coming up to them, she and her Husband finds them very merry laughing and playing, without any hurt: Then they look'd for their two Cups of two precious Stones inchaft in Gold, but they found them both gone; the same Hand that gave them to him Ten Years before, now took them away, no one having ever been one jot the better for the Devil's Gift. There went abroad a Report in the Country, that the Devil took these Cups out of Mr. *Chamberlains* Hand; but it was not so, but as I have now related, and as he related to that worthy Lady *Madam Fortescue*, of whose Mannors he was Steward, and from whose Mouth I had this remarkable Providence,

vidence, he having acquainted her with all these Passages and Particulars.

JOHN QUICK

No. II.

IN the Year 1637. a Commission came out to discover what Church Lands were found in any private Hands in Ireland; Bishop Bramball, Bishop of London-Derry, and John Atherton, Bishop of Waterford, were then fit Tools under my Lord Stafford, the Lord Lieutenant, and raised the Church Revenues greatly. Atherton brought his Diocess, as the Report went, to 1600 l. per Ann. both of them were Zealous Sticklers for Altar Worship.

The Bishop of Waterford was charged by his own Servant Man, and by a Woman, the former for Sodomy upon him, and for a Rape upon her. Esq; Wanderford, the Master of the Rolls, was left Lord Deputy by the Earl of Strafford: He was a very sober Person, but very Infirm of Body, and he dy'd at a very Critical time; for upon November the 28th, Bishop Atherton received Sentence of Death for Sodomy, committed upon the Man, and for a Rape on the Woman, as aforesaid. The Clergy upon Wednesday following, prepared to have him degraded and deprived of all Church Privileges. The Deputy dy'd on Tuesday the Night before, so that he must die a Bishop. Doctor Barnard, late Chaplain to Bishop Usher, (a Stranger to him formerly) went to the Prison then in the Castle on Saturday; Bishop Atherton ask'd him, *If any sent him*; he reply'd *None, but a Sense of his Duty*; how it was with him all that Week his Book showed. On Saturday December the 5th being the Day of Execution, a great Confluence of People were gathered together about the Castle Gate; The two Sheriffs of the City went into a Coach to him, who were to receive him from the Sheriffs of the County. Hore of Kilsanghan resolved to ride with the Prisoner and Doctor Barnard in the Coach; but they by many Intreaties could not get Hore to be so civil as to have him pinnioned with a Ribbon, but it must be with a Cord. In a Coach they Four went, the Irish Papists wrote to invite each other to see the Execution; by favour I got near the Gallows, so near both to see and hear all. He was a proper strait Person, of a brown black-
ish

ish Hair, about the Age of 50: He had a handsome Beard; he stood by the Ladder, and took off his Hat, saying, 'GENTLEMEN, God bless you all; I am come to pay my last Debt here, the first of my Coat that I know of in this kind; I pray God that I may be the last. I believe it is known to you all what is laid to my Charge, and for which I received Sentence of Death: I do here before the Lord, his Holy Angels, and you all, own the Sentence against me to Die this manner of Death to be just, and that I was guilty of the Charge laid against me. However, the Judges by the Providence of God, were acted beyond the way that the wisest of Men were used to do. The *Sin of Uncleanness* was my Master Sin; being convinced of it, I did pray that God would lay some Affliction upon me, rather than leave me to continue under it. The Lord brought a great Fit of Sickness upon me; but being recovered, the Power of that Sin prevailed. I prayed after, that God would lay some sharper stroke on me, and this was it; I hope it is in Mercy to my Soul he hath done it. He observ'd the Providence of God in that he suffered him not to deny the Fact he was charged withal. (but leaning to his own Understanding and Knowledge in the Law, he did evade the positive Answer) And the Boy that waited on him during his Imprisonment, he never caution'd him what to say, in Answer to what should be put to him: The Servant's Testimominy was under suspicion, until the Boy own'd that he had offer'd the like Act to him. As to the Rape sworn against him, he said she swore it, but God knows what she is. When he had sung the 51st and the 38th Psalms, and closed with Psalm the 116th, he knelt and prayed, and having given some Money to the Executioner, and gave him a sign when he would be ready, he took hold of his Canonical Coat near the Skirts, least he should seem to struggle at going off, and dy'd very soon.

JOHN PRICE:

This last Account was in Mr. *Quick's* Book in a Paper by it self, not of his Hand Writing, but signed by one *John Price*: But the former Account was of his own Writing, and signed by him, London 1690.

I shall not make the least Reflection upon these Papers, but leave 'em wholly to the Judgment of the Public.

In short, *Sir*, 'tis almost plain, that you cover your whole design under a false Gloss, and you don't endeavour so much to prove the Bishop Innocent of the Fact, but only that he did not confess it; for in your 2d Page you have these Words, ' That you hope it will appear plain, ' that the Bishop was not guilty of the Fact, at least not ' Guilty of the Confession thereof, (as I would insinuate) This I think is a very hard Censure of the Bishop, to suppose that he would not in his great Penitency acknowledge every fault, of which he knew himself Guilty; whereas if he conceal'd any Crime, it destroyed the Efficacy of his Repentance, Confession being the only Demonstration of a *True and Contrite Heart*.

As to your several ridiculous flurts, that *Gain* was the only Motive which induc'd me to publish the Bishop's *CASE*, they are such mean subterfuges as deserve not the least Notice. What your Bookseller gave you for your Reflections I cannot tell; but what you Suggest against me is as Groundless as Uncharitable; neither do my Circumstances (I thank God) require it, tho' you are pleased to rank me in the List of Mercenary Authors.

The Testimonies I have produc'd being of unquestionable Authority, I hope there will be no further Controversy in relation to this unfortunate Gentleman, who, tho' he liv'd a Dishonour to his Profession; yet at his Death he glorify'd God, and approv'd himself at last a Good Christian, which that we may all do, and continually bear in Mind and Practice, that admirable Advice taught us in our Church Liturgy, of being free from Envy, Hatred, Malice, and all Uncharitableness, is the earnest Prayer of,

SIR,

Yours in all Sincerity,

D. L.



F I N I S

*
r
r
t
n
,
t
)
o
r
;
r
e
s
ne
ur
ft
ny
re
ti-
o-
o,
his
a
u-
ce
y,
eft

L

21